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Pelham Fallatt

of J. J. Fallatt

ZHIY

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SECULAR'S OFFICE.

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THE

SECULAR'S OFFICE;

OR,

APPROPRIATE EXERCISES FOR EVERY DAY IN THE WEEK,

Arranged in a form similar to that of the

ROMAN BREVIARY:

To which are added,

MORNING AND EVENING PRAYERS,

DEVOTIONS FOR THE TIME OF MASS, &c. &c.

"Be ye filled with the Holy Spirit; speaking to yourselves in psalms, and hymns, and spiritual canticles, singing and making melody in your hearts to the Lord."—Ephes. V.

"Seven times a day I have given praise to thee, for the judgments of thy justice."—Ps. 118.

WITH THE APPROBATION OF THE
MOST REV. ARCHBISHOP ECCLESTON.

BALTIMORE:
PRINTED BY JOHN MURPHY,
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PREFACE.

PRAYER is one of the principal duties, and one of the greatest consolations of a Christian life. *Watch and pray*, is a command of our Divine Saviour, which his true followers have never ceased to observe from the very origin of religion. "When the fires of impious persecution prevented the erection of temples in which this homage could be solemnly paid to the God of infinite power and mercy, the Christian looked upon the universe as his temple. On sea and on land, in the desert and in the cultivated field, in the prisons of Rome as well as in the privacy of domestic retirement, did he offer the tribute of his praise. His prayer, like his faith, was known from one extremity of the earth to

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the other. But, though the life of the primitive Christians was a continual prayer, there were certain periods more particularly appropriated to this holy exercise. Several fathers of the church make mention of the seven hours which are now termed *canonical hours;* and we learn from Cassian, that, in the monasteries of the East, the religious were assembled at six different times in the day for the purpose of chanting the praises of the Almighty."* This holy practice of devoting a considerable time to prayer still subsists in the church, and her ministers are required, under a serious obligation, to recite daily the ecclesiastical office, commonly called the *breviary*, because it is an abridgment of the office formerly used, and is a summary, as it were, of the most instructive and edifying passages in the holy scripture and in the

* See Collet, *Traite de l'Office Divin.*

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writings of the ancient fathers. It is distributed into seven portions, which, in Catholic countries, are chanted at different hours of the day. The object of the church, in establishing this discipline among her clergy, was to remind them of one of their most essential duties, the practice of fervent and frequent prayer, by which they are bound to honor the majesty of God, and to appear before him as intercessors in behalf of the people whom he has confided to their care. The clergy, therefore, are called, in a special manner, to the performance of this duty, by the very nature of their holy and sublime vocation: but the laity have a similar obligation to discharge. The temptations to which they are continually exposed amid the distractions of the world; the efforts that are constantly requisite to overcome their evil inclinations; the strength which they need from above to support them under the various

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trials incident to a life of virtue, abundantly suffice to make known the necessity of prayer. To facilitate the practice of this important duty, and to furnish the pious Christian with a method of devotion similar to the public office of the church, is the end of the present publication. It has been compiled chiefly from the inestimable and justly celebrated work, called *Austin's Devotions in the Ancient Way of Offices*, very extensively and favourably known among the Catholics of Great Britain. Mr. Austin was an Englishman by birth, and was educated in the principles of Protestantism; but having embraced the Catholic faith, he devoted his time particularly to the study of the sacred sciences. Gifted with a strong mind and peculiar taste for literary pursuits, his learning was of a varied and extensive character. Though he had read profoundly in law, mathematics, and philosophy, he excelled in the more

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important and useful parts of divinity. His acquirements, however, as a scholar, were not superior to his religion and piety as a Christian. His attention was always fixed on the great concerns of eternity, and his writings abundantly testify that the pure and holy faith which he professed, was vividly illustrated in his life and actions. He died in 1669. The varied form in which his "Devotions" are arranged, combining the exercise of prayer with the advantages of solid instruction, the fervid strain in which the sublime truths of religion are proposed to our consideration, the impressive and animated style in which the great maxims of Christian morality are conveyed to the mind, all unite to render the work a most useful course of practical devotion, and to recommend it highly to the piety of the faithful. The Secular's Office is principally an extract from it, with such alterations and additions as were thought necessary

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to adapt it to the present form of our language, and to make it an acceptable manual among those who are devoutly inclined. To derive from its use the advantages it is calculated to impart, the Christian must endeavor to use it in the same spirit with which it was originally composed. The office is divided into several distinct portions, which are recited at different hours of the day, to remind us of the obligation we are under, of consecrating all our time and our whole life to the service of God, by the practice of good works and the careful omission of whatever is offensive to his Divine Majesty. In the psalms and lessons is contained an exposition of the great objects of our faith, and of our duties as the followers of Christ, and if read with attention, and occasionally made the subject of serious consideration, they cannot fail to produce the most salutary impressions. The pious Christian would do well, therefore, to select daily

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from the morning office, some passage more particularly applicable to his spiritual wants, or one that has struck him with peculiar force, that it may serve as the nutriment of his mind and the rule of his actions during the day, placing before him, on every occasion, the virtue he should strive to practice, the evil habit or inclination he should endeavor to reform, or the means to be employed for the attainment of these important ends. Thus will he imitate the example of the royal prophet, who seven times in the day offered to the Lord a fervent tribute of praise and thanksgiving; thus, too, will he acquire that holy relish for the meditation of religious truth which will animate him to walk with alacrity in the path of the divine commandments.

THE COMPILER.

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A BRIEF EXPLANATION

OF THE

DIFFERENT PARTS OF THE OFFICE.

THE office is composed of psalms, hymns, canticles, &c., for the sake of variety, in order to sustain the attention and nourish the spirit of devotion.

Matins, signifies the morning office. It is called also nocturnal office, because in some parts of the Catholic world, the time of its recitation begins at midnight; according to those words of the prophet, *at midnight I rose to confess to thee.*

The *invitatory*, at the commencement of matins, is an appeal to the piety of the Christian, to animate his fervor in offering to God the tribute of his praise.

The *doxology*, or glory be to the Father, &c., is said at the beginning of every hour, and at the end of every psalm, to show that our object in saying the office should be to glorify the most blessed Trinity.

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Alleluia is a Hebrew expression, which signifies, *praise ye the Lord*, and is the language of the blessed in heaven. *Apoc.* 8, 6. It is used in the liturgy of the church during the greater part of the year, particularly from Easter to Pentecost, that being a time of peculiar joy in the church. But, from Septuagesima to Easter, a period more especially devoted to the exercise of penance, instead of alleluia, we say, *praise be to thee, O Lord, king of eternal glory*, because God is then to be praised more by a spirit of compunction, than by the hymn of exultation.

Hymns are a poetical expression of the attributes of God, and of the homage which is due to him from his creatures. The use of them is warranted in the 26th chapter of St. Matthew, where it is said, that our Saviour and his disciples having sung a hymn, went forth to Mount Olivet.

The *three psalms* in every hour are intended to honor the three persons of the adorable Trinity.

The *lessons* and *chapters* are selected from the holy scriptures, and contain practical

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exhortations or instructions on the duties of a Christian life.

The *responsory* follows the lessons, and is so called, because in chanting the office of the church, one sings the lesson and all the others answer.

Under the name of *antiphon* was formerly comprised whatever was sung by a double choir. The word is now restricted to that verse which precedes and follows a psalm.

The *collect* or prayer, is so called, because it is a collection or summary of the petitions and supplications of the whole office, and is always ended with the words, *through Jesus Christ our Lord*, &c., to signify, that he is our only mediator of redemption, and our principal mediator by intercession; that through his merits only can we obtain the mercy of heaven, by our own prayers or those of the faithful and the saints.

Lauds is an appendage of matins, and is an expression of praise.

Vespers, or evening song, is a portion of the office which belongs more properly to the afternoon.

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Complin, or completion of the office, consists of prayers and devotions, particularly suited to the close of the day, when we give thanks for the blessings we have received, and implore the divine protection for the night.

To render the following devotions of more practical utility, the mysteries of religion or attributes of God which form the principal subject of them, are respectively pointed out at the commencement of every day's office, together with the obligations which they naturally suggest to the mind, that the Christian may the more easily fix his attention, and conceive those sentiments which will animate him in the service of God and the zealous performance of his duties.

Prayers to be said before the office.

In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Blessed be the holy and undivided Trinity, now and forever. *Amen.*

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Direct, we beseech thee, O Lord, our actions by thy holy inspirations, and carry them on by thy gracious assistance; that every prayer and work of ours may begin always from thee, and by thee be happily ended; through Christ our Lord. *Amen.*

Prayer after the office.

O holy Mary! my sovereign Queen, and most loving mother! receive me under thy most blessed patronage and special protection, and into the bosom of thy mercy, this day, and every day, and at the hour of my death. I recommend to thee my soul and body. I commit to thy care all my hopes and comforts, all my afflictions and miseries, my life and my death; that by thy intercession and through thy merits, all my actions may be directed and disposed according to thy will and that of thy blessed Son. *Amen.*

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OFFICE FOR SUNDAY.

In this office the resurrection of our Lord and the glory of heaven are more particularly commemorated. The fruit to be derived from it, is to sigh continually after the joys of the world to come.

MATINS.

Our Father! who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven. Give us this day our daily bread: and forgive us our trespasses, as we forgive them who trespass against us: and lead us not into temptation; but deliver us from evil. *Amen.*

Hail, Mary! full of grace, the Lord is with thee: blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, mother of God, pray for us sinners, now and at the hour of our death. *Amen.*

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I BELIEVE in God, the Father Almighty, Creator of heaven and earth; and in Jesus Christ, his only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; he descended into hell, the third day he rose again from the dead; he ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the living, and the dead. I believe in the Holy Ghost; the holy Catholic Church; the communion of Saints; the forgiveness of sins; the resurrection of the body; and life everlasting. *Amen.*

V. O Lord, thou wilt open my lips;

R. And my mouth will declare thy praise.

V. O God, come to my assistance;

R. O Lord, make haste to help me.

V. Glory be to the Father, and to the Son, and to the Holy Ghost;

R. As it was in the beginning, is now, and ever shall be, world without end. *Amen.* Alleluia.

From Septuagesima till Easter, instead of Alleluia, say, Praise be to thee, O Lord, King of eternal glory.

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Invit. Come, let us adore our glorified Saviour. Come, let us adore our glorified Saviour.

Psalm I.

Behold! the angels are assembled in their choirs; and the blessed saints are about to intone their hymns of praise. Behold! the Church is preparing for her solemn office; and summons all her children to unite in this sacred duty.

Come, let us adore our glorified Saviour.

The King of Heaven himself invites us, and graciously calls us into his divine presence. He bids us suspend our usual occupations in the world, to receive the honor of an interview with him.

Come, let us adore our glorified Saviour.

To him we owe all the days of our life; let us give this one at least to his service, a service so sweet and easy in itself; and so infinitely rich in its eternal rewards.

Come, let us adore our glorified Saviour.

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Let us cheerfully ascend to the house of ou rLord, the place in which he condescends to dwell, for the love of us: let us reverently bow to his holy altars, where he himself in person is present to hear our prayers.

Come, let us adore our glorified Saviour.

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. *Amen.*

Come, let us adore our glorified Saviour.

Come, let us adore our glorified Saviour.

Hymn.

Behold, dear Lord, to thee we come,
And bow before thy throne;
We leave the world's distracting hum,
To worship thee alone.

Whate'er we have, whate'er we are,
Thy bounty hath freely given;
Thou dost us here in mercy spare,
By thee we are forgiven.

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But O, can all our store afford,
  No better gifts for thee?
Thus we confess thy riches, Lord!
  And thus our poverty.

'Tis not our tongue or knee can pay,
  The mighty debt we owe:
Far more we should, than we can say,
  Far lower should we bow.

Come, then, my soul, with all thy powers,
  And grieve thou hast no more:
Devote them with thy choicest hours,
  To God, and him adore.

Glory to thee, eternal Lord!
  Thrice holy Three in One,
Thy name by all be ever adored,
  While time its course doth run. *Amen.*

Antiphon. This is the day which the Lord hath made; let us be glad and rejoice therein. Alleluia.

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Psalm II.

WELCOME, blest day! on which the sun of justice rose, and chased away the clouds of fear.

Welcome, thou birth-day of our hopes! thou art a day of public jubilee: a day of holiness and solemn devotion; a day of rest and universal festivity.

Welcome to us, and our dark world! May thy radiant name shine bright forever.

May all the earth be enlightened with thy beams, and every obdurate heart be subdued by thy holy influence.

This is the day which our Lord hath made; let us be glad, and rejoice therein.

This is the day he has reserved to himself; and called by his own adorable name.

That on it we may meet to adore his greatness; and admire the wonders of his infinite power.

That we may recall his innumerable mercies; and deeply imprint them on our minds and hearts.

That we may visit his holy temple; and humbly present our homage at his altars:

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Those sacred altars where the Lamb of God is daily offered; and the memory of our Saviour's love is renewed.

Worthy art thou, O Lord! of all our time; worthy the praises of all thy creatures.

Every moment of our life is due to thy service; because every moment is bestowed by thy goodness.

Shall others labor so much in vain pursuits, and we not rest for the service of our God?

Shall we employ the whole week for ourselves; and not offer in gratitude one day to thee?

To thee who bestowest on us all we have; and wilt give us hereafter more than we can hope for?

O gracious Lord! whose mercy is satisfied with the slender return we make thee;

Whose bounty is so liberal to us; and retains so small a part for thyself;

O make us faithfully discharge our duty, and pay so exactly the tribute we owe to thee;

That spending religiously the days consecrated to thy honor, we may end our life in thy friendship.

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Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. *Amen.*

Ant. This is the day which the Lord hath made; let us be glad, and rejoice therein.

Ant. Thou hast created all things, O Lord, for the use of man; and man for the enjoyment of thyself.

Psalm III.

The harvest sun, in looking for a cloud on which he may rest his wearied beams,

Seeks not to shorten the journey of his light, but kindly spares the reaper's head.

Much less hast thou, O Lord, who madest the sun, and inspirest all creatures to represent thy bounty;

Much less hast thou, by the reserve of a day, sought to procure thy own repose;

Thou who createdst all things by a word of thy mouth, and sustainest them in thy hand without the slightest effort;

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Who governest the whole world without the least confusion of thy plans; and remainest always the same inexhaustible fulness.

'Tis not to increase thy own eternity that thus thou demandest a portion of our time;

The day thou hast selected, bears, indeed, thy name; but thou intendest for us all the blessings it confers;

That wearied hands may be relieved by rest, and enabled to lift themselves up to thee:

That uninstructed minds may be taught thy truth; and learn the way to everlasting happiness;

That guilty consciences may acknowledge their crimes; and be absolved on earth, to be pardoned in heaven.

That souls prepared by love may approach thy holy table, and feast their hopes at that delicious banquet;

That all may speak to thee in prayer; and hear thy words through the voice of their pastors.

O blessed Lord! how admirable are the expedients of thy wisdom to bring us to thyself!

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Thou delightest our eyes by the beauty of thy house, and the becoming splendor of thy solemn worship.

Thou quickenest our affections by the liveliness of pictures; and meltest our hearts with the sweetness of thy music.

Thou strengthenest our faith by thy public assemblies; and inflamest our love for thee and for each other;

While we all meet together for the same laudable end; and by our joint devotions are more powerfully encouraged to a life of virtue.

Happy, thrice happy, O merciful God, they whom thy providence has favoured with all these advantages:

Who can freely enter thy holy sanctuary; and sing aloud their praises to thy name.

Who every day can come before thy altars, and there securely adore thy person.

Where thou art pleased to withhold these mercies, refuse not, O Lord, to extend thy grace;

That at least we may build a little chapel in our hearts; and consecrate ourselves entirely to thee.

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Be thou but present, gracious God! and fill our souls with thy divine love.

Nothing more will be requisite to render us active in thy service; nor shall we need any other temple for the offering of our prayers.

For every place where thou art not, is unholy, and where thou art, joy and peace must reign.

Glory be to the Father, &c.

Ant. Thou hast created all things, O Lord! for the use of man; and man for the enjoyment of thyself.

Ant. If the Almighty Goodness has made all things for us, shall we do nothing for him? nothing for ourselves?

Psalm IV.

Come, let us lay aside the cares of this world, and meditate upon the joys of heaven.

Let us discard every thing else from our thoughts; and prepare our mind for the entertainment of our God;

Retiring from the many distractions of life; and closely recollecting all the faculties of our soul;

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To pursue in earnest that one thing necessary, the securing for ourselves the kingdom of heaven.

Why should we so much neglect that important science; and busy ourselves in every thing but our own salvation?

Why should we forsake the real substance to run after the empty shadow?

Miserable are they, O Lord, who study other things; and make no effort to taste of thy sweetness:

Miserable, though they could speak to us learnedly of the stars, and point out the ways of the planets.

To know thee, O Lord, is to be truly wise; and to contemplate thee, the most sublime philosophy.

But, O thou glorious God of truth! in whom the treasures of knowledge are all laid up,

Unless thou draw the curtain from before our eyes, and drive away the clouds that intercept our sight,

Never shall we see those heavenly mysteries; nor discern the beauty of thy providence.

Send forth thy light, O thou Morning Star! and lead us to thy holy hill.

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Send forth thy truths, O Increated Wisdom! and bring us to thy blessed tabernacle.

Shew us thyself, and thy eternal Father; and it will suffice to satisfy our utmost desires.

Shew us thyself alone, O glorious Saviour! and in thee we shall behold all we can wish for.

Only so much do we ask to conceive of thy excellence, as may move our hearts to pant for thee.

Only so much of thy unapproachable deity, as may lead our souls to find thee.

If now we cannot clearly know thee, grant that we may long to behold thee more distinctly hereafter.

If we cannot love thee perfectly in this life, grant that we aspire continually to a more ardent love in the world to come.

So let us know and love thee here; O thou sovereign bliss of our souls!

That we may understand thee more fully, and love thee more fervently in the company of thy elect.

Glory be to the Father, &c.

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Ant. If the Almighty Goodness has made all things for us, shall we do nothing for him? nothing for ourselves?

Our Father, &c.

LESSON I.—1 *Cor.* 15, and *Col.* 3.

Christ is risen from the dead, and become the first fruits of them that slept; for, by a man came death, and by a man the resurrection of the dead: and as in Adam all die, even so in Christ shall all be made alive. If then you be risen with Christ, seek the things that are above, where Christ is sitting, on the right hand of God: mind the things that are above, not those which are on earth, for you are dead, and your life is hidden with Christ in God. When Christ, who is your life, shall appear, then shall you also appear with him in glory. Mortify, therefore, your members that are on the earth, fornication, uncleanness, lust, evil concupiscence, and avarice, which is the service of idols, for which things

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the wrath of God comes upon the children of incredulity. And now lay you also away anger and indignation, malice, blasphemy, and filthy talk out of your mouths: lie not one to another; divest yourselves of the old man, and put on the new, who is renewed unto the knowledge of God, according to his image who created him; where there is not Gentile and Jew, circumcision and uncircumcision, bond and free; but all, and in all Christ.

Resp. O glorious Saviour! in whom we live, and without whom we die, mortify in us all sensual desires, and quicken our hearts with thy holy love, that we may no longer esteem the vanities of this world, but place our affections entirely on thee; *Who having died for our sins, didst rise again for our justification.

V. O thou, our only hope and portion in the land of the living! may our thoughts and discourses be always of thee, our works and sufferings all for thee,

Who having died for our sins didst rise again for our justification.

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Lesson II.—*Col.* 3.

Put ye on, therefore, as the elect of God, holy and beloved, the bowels of mercy, benignity, humility, modesty, patience; supporting one another, and pardoning one another. If any have a quarrel against any one, as our Lord has pardoned us, so also do you. But above all these things have charity, which is the bond of perfection; and let the peace of Christ triumph in your hearts, in which you are called in one body, and be thankful. Let the word of Christ dwell in you abundantly, in all wisdom, teaching and admonishing yourselves with psalms and hymns and spiritual canticles, singing with grace in your hearts to God. Whatever you do in word or deed, do all in the name of our Lord Jesus Christ, giving thanks to God and the Father by him. Women, be subject to your husbands as you ought in our Lord: men, love your wives, and be not bitter towards them. Children, obey your parents in all things; for that is well pleasing to our Lord. Fathers, provoke not your children to anger, that

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they become not discouraged: servants obey in all things your masters according to the flesh, not with eye service, as pleasing men, but in simplicity of heart, fearing God. Whatever you do, do it from the heart, as to our Lord, and not to men; knowing you shall receive of our Lord, the reward of the inheritance. Serve our Lord Jesus; for he that does injury shall receive what he has done unjustly; and there is no respect of persons with God.

R. Open thou our eyes, O Lord! that we may see the beauty of thy commandments; how wise and sweet in themselves, how necessary and beneficial to us: *While they insure our felicity here, and entitle us to everlasting joys hereafter.

V. Guide thou our lives, O gracious Lord! in the ways of thy precepts, that by observing faithfully these excellent rules, we may all be everywhere happy;

While they insure our felicity here, &c.

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LESSON III.—*Heb.* 12 and 13 chap.

LAYING aside every weight and sin that compasses us about, let us run with patience to the combat that is set before us; looking on Jesus the author and finisher of our faith, who, for the joy that was proposed to him, underwent the cross, despising the shame, and sits on the right hand of the throne of God. Think diligently on him, who endured such contradiction of sinners against himself, that you be not wearied, fainting in your minds: for you have not yet resisted unto blood, striving against sin; and you have forgotten the exhortation which speaks to you as children, saying: My son, neglect not the discipline of our Lord, nor be weary while thou art rebuked of him; for whom our Lord loves he chastises, and scourges every child he receives. Now no discipline for the present seems to be right, but grievous: but afterwards it will render to them who are exercised by it, the most peaceable fruit of justice. Follow peace with all men, and holiness, without which none shall see God; and look diligently, lest any one be wanting to the grace of God. Let brotherly

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love abide in you, and forget not hospitality, for by it, some, being not aware, have entertained angels. Remember them that are in bonds, as if you were bound with them; and them that labor, as being yourself in the body. Let your conversation be without covetousness, contented with what you have; for he has said, I will not leave thee, nor forsake thee; so that we may confidently say, our Lord is my help, I will not fear what man can do to me. And the God of peace who brought again from the dead the great pastor of the sheep, in the blood of the eternal testament, our Lord Jesus Christ, make you perfect in all goodness; that you may do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. *Amen.*

R. Thither, O my soul, let us constantly tend, where once arrived, we shall always be at rest. There let us dwell already in hope; where once to enjoy, is always to be happy. *For there we are sure to possess whatever we can desire; and what we have, can never be taken away from us.

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V. Let us believe and obey and suffer; let us read and meditate and pray. Heaven is a reward worthy of our best exertions.

For there we are sure, &c. Glory be to the Father, and to the Son, and to the Holy Ghost. For there we are sure, &c.

Te Deum.

We praise thee, O God! we acknowledge thee our Lord:

All the earth adores thee as the eternal Father.

To thee the blessed Angels; to thee the heavens, and all their powers;

To thee the Cherubim and Seraphim perpetually sing:

Holy, Holy, Holy, Lord God of hosts:

The heavens and the earth are full of the majesty of thy glory.

The glorious choir of Apostles praise thee;

The renowned society of Prophets bless thee,

The noble army of Martyrs glorify thee,

The holy Church throughout the world confesses thee,

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Father of infinite majesty,
Thy adorable, true and only Son,
Also the Holy Spirit, the Comforter.
Thou art the king of glory, O Christ!
Thou art the eternal Son of the Father.

About to undertake the delivery of man, thou didst not disdain the womb of a virgin.

Having overcome the sting of death, thou openedst to believers the kingdom of heaven.

Thou sittest at the right hand of God, in the glory of the Father.

We believe thou shalt come to be our judge.

Help, therefore, we beseech thee, thy servants, whom thou hast redeemed with thy precious blood.

Grant that they be numbered with thy saints in everlasting glory.

O Lord, save thy people, and bless thy inheritance:

And govern them and guide them to eternal life.

Every day we glorify thee, and praise thy name for ever and ever.

Vouchsafe, O Lord! this day to keep us without sin:

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Have mercy on us, O Lord, have mercy on us:

Let thy mercy, O Lord, be upon us, as our hope is in thee;

In thee, O Lord, have I placed my hope, let me not be confounded for ever.

Here, and at the conclusion of every hour, pause a moment to reflect on what you have said, and to form some good resolution.

LAUDS.

Our Father, &c.

Hail, Mary, &c.

O God! come to my assistance,

O Lord! make haste to help me.

Glory be to the Father, &c.

Ant. O how adorable are thy counsels, O Lord! how endearing the ways of thy love! Alleluia.

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Psalm V.

Sing to our Lord a psalm of joy; sing praises to the God of our salvation.

Sing with a loud and cheerful voice; sing with a glad and thankful heart.

Sing to the weak of spirit, be strong; and to the sorrowful, be of good comfort.

Make known to all this soul-reviving truth, and let their hearts exult to hear it.

Tell them that the Lord is risen again, and has clothed himself with immortal glory.

He appointed angels the heralds of his victory; and vouchsafed even himself to bring us the joyful news.

How many ways has thy mercy invented, O thou wise contriver of our happiness! to impress upon the mind this salutary belief, and settle in our hearts a firm ground of hope.

Thou didst appear in the garden to the holy women who sought thee, and openedst their eyes to know and adore thee.

Thou didst overtake in the way the two disciples that discoursed of thee, and madest their hearts glow with admiration.

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Thou didst shew thyself, on the steadfast shore, to thy weary followers labouring on the waters;

Labouring, alas! all night in vain without the blessing of their beloved Jesus.

Thou didst shew thyself, and tell them who thou wert, by the welcomed token of a beneficent miracle.

Through the doors, though shut, thou swiftly passedst to carry peace to thy comfortless friends:

To dispel their fears by thy animating presence, and confirm their faith by thy charitable reasoning.

How didst thou condescend to eat before them, and invite them to touch thy impassable body!

How didst thou sweetly constrain that incredulous servant, to thrust his hand into thy wounded side!

Actions, we know, unsuited to thy glorified state, but absolutely necessary for our slow belief.

How often, O gracious Lord! during the forty days after thy resurrection, did thy goodness place thee among thy disciples!

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That thou mightedst impart to them some further truths, and imprint thy love still more deeply in their hearts;

Discoursing perpetually of the kingdom of heaven, and pointing out the means of securing it.

At last, when thy glorious task was accomplished, and thy parting hour from this earth drew near,

Thou tenderly gatheredst thy children about thee, and in their presence ascendedst into heaven;

Leaving thy dearest blessing upon them, and promising them a comforter to supply thy absence.

O how adorable are thy counsels, O Lord! how endearing the ways of thy love!

Say now, my soul, is not this evidence clear enough to satisfy all thy doubts?

Is not this hope abundantly sufficient, to sweeten thy bitterest sorrows?

What though we mourn and be afflicted here, and sigh under the transient miseries of this world?

We are sure, that our grief will be turned into joy, and our joy no one shall take from us.

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What though our bodies crumble into dust, and that dust be scattered over the face of the earth?

We know that our Redeemer liveth and will appear in glory at the last day.

He will appear in the midst of innumerable angels, and with these very eyes we shall see him.

We shall see him in whom we have so long believed; we shall find him whom we have so often sought.

We shall possess him whom our souls have perpetually loved, and we shall be united to him for ever, who is the end of our being and the consummation of our happiness.

Glory be to the Father, &c.

Psalm VI.

Raise thy head, O my soul! and look up, and behold the glory of thy crucified Saviour.

He that was dead and laid in the grave, low enough to prove himself man,

Is risen again and ascended to a station which clearly establishes his divinity.

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He rose, and made the light his garment, and called upon the clouds to be the chariot of his triumph.

The gates of heaven obeyed their Lord, and its everlasting portals opened to the king of glory.

Enter, mighty king! attended with thy beauteous angels, and the glad train of thy newly delivered captives.

Enter, and take possession of thy ancient throne, and reign eternally at the right hand of thy Father.

May every knee bend at the sound of thy adorable name, and every tongue confess thy exalted prerogatives.

May all created nature adore thy power, and all mankind rejoice in the hope of thy goodness.

What have we in heaven, O Lord! but thee, who art gone thither to prepare a place for thy followers?

What have we on earth but thee, who aidest us by thy grace to secure the happiness of enjoying thee for ever?

O glorious Saviour! our strength, our joy, and the immortal life of our souls,

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Be thou the principal subject of our reflections, and the daily entertainment of our most serious thoughts.

Disengage us, O dearest Lord! from the world and ourselves, that we be not entangled by any earthly desires.

Draw us after thee by the odours of thy divine sweetness, that we may run with delight in the way of thy commandments.

Unite us to thee intimately during this mortal life, that we may see thy face and rejoice with thee for ever in thy blissful kingdom.

Glory be to the Father, &c.

Psalm VII.

Why should our hearts still cling to the earth, when he who is the treasure of our hearts has returned to heaven?

When Jesus our glorified Saviour has gone before us, to prepare for us a place in the company of his elect;

A place of rest and secure peace, where we shall see, praise, and adore him for ever;

A place of joy and everlasting fruition,

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where we shall possess and love him for all eternity.

O happy we, and our poor souls, if ever admitted to that beatific vision!

If ever those heavenly gates are unfolded, and we enter into the joys of our Lord!

How will our spirits be ravished within us, to reflect on the fulness of their own beatitude!

How shall we all rejoice in the felicity of each other! but how incomparably more in the felicity of God!

O heaven! towards thee we lift our languishing heads, and with stretched out hands we long to enjoy thee!

When, O thou finisher of all our hopes! when shall we at length behold that admirable light?

That light, which illuminates the eyes of angels, and renovates the youth of thy saints?

That light which is thy very self, O Lord, our God! whom we shall contemplate face to face;

Whom we shall there know as we are known; not obscurely and by faith, but perfectly, in the splendor of thy truth.

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O Light! shine thou perpetually in our eyes, that thy brightness may eclipse the false lustre of this world.

O Light! shed thy fervent rays upon our hearts, that their purifying heat may consume in us all other desires;

That we may burn continually with the chaste love of thee, 'till thy own bright day appear:

'Till we be called from this vale of darkness, into the glorious presence of the living God;

To see him that made the heavens and the earth, and disposes all creation in the most beautiful order;

To see him that first gave us our being, then governed us in our path through life, and brought us at length to so happy an end.

Meanwhile, O gracious Lord! the crown of all thy saints, and only expectation of thy faithful servants,

Grant that our life may be ever cheered by the comfort of this hope, and our hopes may be ever sustained by the assurance of thy promises.

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Grant that every day we may understand more perfectly our duty, and thy infinite love;

That we may continually meditate the advancement of thy glory, and induce all creatures to sing thy praises.

Praise our Lord, O ye holy angels! praise him, O ye happy saints!

Praise him, O ye faithful departed in his grace!

Praise him, O ye living that subsist by his mercy!

Praise him, in the vast immensity of his power:

Praise him, in the admirable wisdom of his providence:

Praise him in the beneficent effects of his goodness:

Praise him in the infinitude of all his attributes.

Praise thy eternal self, O glorious Lord! and to all the felicities thou essentially possessest, may every creature say, *Amen.*

Glory be to the Father, &c.

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Ant. O how adorable are thy counsels, O Lord! how endearing the ways of thy love! Alleluia.

CHAP.—I. *Pet.* 1.

BLESSED be God, and the Father of our Lord Jesus Christ, who according to his great mercy, has regenerated us to a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and pure, and which cannot fade, reserved for us in the heavens.

Hymn.

WAKE my soul, rise from this bed,
Of dull and sluggish earth:
Quickly rise, lift up thy head,
And sing thy Lord's new birth.

Once he came, O blessed he!
Born of virgin womb,
Now he comes, each time for thee,
Sprung from a virgin tomb.

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Lo! he rises fresh and bright,
  Encircled round with stars;
Which from him take all their light,
  And from his glorious scars.

Up to heaven he bends his way,
  With myriads in his train;
That had long sighed for the day
  When they that bliss would gain.

Thus together they ascend,
  Till at the gate they come,
Where the angels all attend,
  To bid them welcome home.

Soon they recognize their king,
  Soon they his call obey:
All the choirs come forth to sing,
  And crown with mirth the day.

Come, my soul, let us rejoice,
  And our Redeemer praise;
Let us lift on high our voice
  In fervent, tuneful lays.

Glory, honor, praise and power,
  To the mysterious Three;
May we all, to our last hour,
  To them devoted be. *Amen.*

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Ant. Why seek you the living among the dead? He is risen, he is not here: he is gloriously ascended, and the heavens have received him. Alleluia.

Benedictus.

Blessed be the Lord God of Israel, because he hath visited and wrought the redemption of his people;

And hath raised up a horn of salvation to us, in the house of David, his servant;

As he spoke by the mouth of his holy prophets, who are from the beginning,

Salvation from our enemies, and from the hand of all who hate us,

To shew mercy to our Fathers, and to remember his holy covenant;

The oath which he swore to Abraham, our father, that he would grant to us:

That being delivered from the hand of our enemies, we may serve him without fear,

In holiness and justice before him all our days.

And thou, child, shalt be called the prophet

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of the Most High; for thou shalt go before the face of the Lord, to prepare his ways:

To give knowledge of salvation to his people, unto the remission of their sins.

Through the bowels of the mercy of our God, in which the Orient* from on high hath visited us:

To enlighten them that sit in darkness, and in the shadow of death; to direct our feet into the way of peace.

Glory be to the Father, &c.

Ant. Why seek you the living among the dead? He is risen, he is not here: he is gloriously ascended, and the heavens have received him. Alleluia.

V. O Lord, hear my prayer,

R. And let my cry come unto thee.

Let us pray.

O God! who hast exalted thy Son, our Saviour, by a visible, triumphant resurrection

* Orient signifies literally the East, or the rising sun, and is applied to the Messiah, who is the sun of justice and the true light of the world.

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from the dead, and a glorious ascension into heaven, where he is seated at thy right hand, the world's supreme governor and final judge; grant, we humbly beseech thee, that his brilliant triumphs may ever shine before our eyes, to make us more clearly understand his sufferings and more courageously endure our own; being assured by his example, that if we endeavour to live and die, like him, purely for the advancement of thy glory in ourselves and others, thou wilt raise us up also at the last day; that our corruptible bodies, at thy command, will put on incorruption, and will be admitted by thee to the enjoyment of thy everlasting kingdom; through the same Jesus Christ our Lord, thy Son, who with thee in the unity of the Holy Ghost, liveth and reigneth one God, world without end. *Amen.*

COMMEMORATIONS.

Of the Blessed Virgin.

Ant. And the angel being come in, said to her; hail! full of grace, the Lord is with thee; blessed art thou among women.

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V. O Mary! conceived without sin,
R. Pray for us who have recourse to thee.

Let us pray.

O God, who didst endow the ever blessed Virgin Mary on earth, with all the graces that became the mother of thy son, and hast raised her in heaven to a state of glory, worthy of her exalted character and virtue; grant, we beseech thee, that in praising and magnifying thy holy name for the glorious prerogatives thou hast bestowed upon thy humble handmaid, we may obtain, through her merciful intercession, the pardon of our sins, fidelity in thy service, and the joyful participation of her happiness.

Of the Saints.

Ant. The just shall live for evermore; and their reward is with the Lord. They shall receive a kingdom of glory and a crown of beauty at the hand of God; for with his right hand he will cover them, and with his holy arm he will defend them.

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V. The souls of the just are in the hand of God.

R. And the torment of death shall not touch them.

Let us pray.

O eternal Father! whose holy Spirit having planted in the world the saving doctrine of thy son, has made it spring up and bring forth the fruits of eternal life, we praise thee for the admirable graces thou hast conferred upon thy saints here, and the brilliant recompense awarded to them in heaven; and we humbly beseech thee, that animated by their example, and continually aided by their prayers, we may imitate their virtue and ultimately share their felicity.

For the Faithful departed.

Ant. Judas Macchabeus sent twelve thousand drachms of silver to Jerusalem, for sacrifice to be offered for the sins of the dead; because he considered that they who had fallen asleep with godliness, had great grace laid up for them.

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V. It is therefore a holy and wholesome thought to pray for the dead,

R. That they may be loosed from their sins.

Let us pray.

O God! the creator and redeemer of all the faithful, give to the souls of thy servants departed the remission of all their sins; that through pious supplications they may obtain the pardon which they have always desired.

For the Church.

Ant. Now, you are no more strangers and foreigners, but you are fellow-citizens with the saints, and the domestics of God, built upon the foundation of the apostles and prophets, Jesus Christ himself, being the chief corner stone: in whom all the building framed together, groweth into a holy temple in the Lord.

V. We are all members of the same body.

R. Let us serve and love and pray for each other.

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Let us pray.

O God! who gatherest thy flock, from all nations, into the saving fold of the Catholic Church, in which thy Providence has ordained bishops and pastors, to feed thy sheep and lambs; and one supreme governor, for the preservation of unity among the rest; bless, we beseech thee, thy servant *N.* who is now seated in the chair of St. Peter, with all the graces necessary for the discharge of his high and important functions; give to all bishops and the inferior clergy, that light, strength and paternal vigilance, which are requisite to edify and direct the people under their charge; give to all the faithful a spirit of fervor in thy service, and of submission to their lawful superiors; that the brilliancy of truth and loveliness of virtue, daily increasing in thy church, all heresies and schisms may at length be banished from the Christian world, and all Infidels and Jews be drawn to the knowledge of the true faith.

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For the civil Authorities.

Ant. Be subject to all in authority; for they are appointed by heaven for the maintenance of order in society.

V. Be subject, for so is the will of God.

R. Not through fear, but for conscience sake.

Let us pray.

O God! who art the source of all authority and wisdom, assist, we beseech thee, with thy holy spirit of counsel and fortitude, the president of this country, the governor of this state, all judges, rulers and other officers, who are appointed to guard our political welfare, that enabled by thy powerful protection, they may discharge the duties of their respective stations with honesty and ability; may secure to thy people, in this world, a continuance of national prosperity, and may facilitate the attainment of that happiness which thou hast reserved for them in the next; through Jesus Christ, thy Son, our Lord, &c.

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V. O Lord! hear my prayer,
R. And let my cry come unto thee.
V. Let us bless the Lord,
R. Thanks be to God.
V. May the souls of the faithful departed, through the mercy of God, rest in peace. *Amen.*

VESPERS.

Our Father, &c.
Hail Mary, &c.
O God! come to my assistance;
O Lord! make haste to help me.
Glory be to the Father, &c.

Antiphon. Glorious things are said of thee, thou city of the king of heaven! Alleluia.

Psalm VIII.

Let them, O Lord! seek other enjoyments who expect no felicity from thee.

Let them attend to other occupations, who think thy rewards unworthy of their labour.

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As for us thy servants, our chief delight shall be, to meditate upon the happiness prepared for us above.

All the years, we have to live, shall be spent in endeavouring to purchase that one eternal day;

That day whose brightness knows no night, nor fears the slightest obscuration;

Whose cheerful sky no clouds overcast; whose animating light no storms can darken;

Which still shines on serene and clear, and fills with splendor the palace of the Deity.

It needs not the fading lustre of the sun, nor the silvery rays of the moon.

The sun that rises there, is the Lamb; and the light that shines there, the glory of God.

O how enchanting the truths that are sung of thee, thou city of the king of heaven!

Thy walls are built with precious stones, and every gate is one vast, magnificent pearl.

Thy mansions are constructed of the choicest jewels, and the pavement of thy streets is transparent gold.

Down in the midst runs a crystal river, perpetually flowing from the throne of God.

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There along its pleasant banks, deliciously grows the tree of life;

Healing all wounds with its balmy leaves, and rendering immortal all that taste of its fruit.

Thus is the holy city built; thus is the new Jerusalem adorned.

O fortunate and glorious city! how free and happy are thy glad inhabitants!

Every head wears a royal crown, and every hand bears the palm of victory.

Every eye overflows with joy, and every tongue sounds forth the hymn of praise.

Behold, O my soul! the inheritance we look for: where can we find greater riches to inflame our desires?

Behold the felicity to which we are called; where shall we meet with similar enjoyments?

Away then, all vain and worldly attachments: depart, and never more disturb the peace of my soul.

Descend, thou bliss of heaven! into my heart; or rather draw my heart to thee.

Thy joys are too great to enter into me; O make me fit to enter into them.

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Enrapture me with that kingdom which is above, that there I may establish my eternal home,

Where I shall dwell perpetually in the presence of my God, and contemplate forever the splendors of his infinite perfection.

Glory be to the Father, &c.

Ant. Glorious things are said of thee, thou city of the king of heaven! Alleluia.

Ant. If the imperfect shadow is so sweetly pleasing, how will the reality transport our hearts! Alleluia.

Psalm IX.

Blessed be thy gracious wisdom, O Lord! that so mercifully stoops to our weak conceptions.

Under the veil of created things thou hidest thy glorious mysteries, too high and spiritual for flesh and blood.

Thou hidest, or rather so revealest thy sublime rewards, to gain us by those things which we most admire.

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Sceptres and crowns, thou knowest, are apt to win the hearts of us thy children;

Children, alas! too truly in useful knowledge: O that we were so in love and duty!

What is a drop of water to the boundless ocean, or a grain of sand to the vast globe we inhabit?

Such, O my God! and infinitely less, are the richest kingdoms here below when compared with the happiness of thy saints.

All their grandeur and magnificence dwindle into nothing, when we think even of the lowest place in heaven.

When thou hast fed us a while with milk, thou invitest us to partake of more solid food.

Thou makest known to us a sweet, delicious life, in the blest society of saints and angels,

With whom we shall dwell in perpetual friendship, by whom we shall be loved and esteemed forever.

Thou tellest us of a pure soul-ravishing joy; in beholding the benign countenance of thy divine Son,

Whose gracious smiles, diffusing far and

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wide their peaceful light, awaken a holy gladness throughout the city of God.

Thou tellest us of incomparably higher delights; hearken, O my soul! and humbly adore thy God,

Whose bounty has provided such magnificent rewards, no less than his very self.

Himself he will clearly unfold to our view, and our hearts will be enchanted with his boundless perfections.

What is it, O Lord! to behold thy face, but to know thee as thou art in thy own glorious nature?

To know the immensity of thy self-subsisting being, and the infinite excellence of all thy attributes;

To know the power of the eternal Father, and the wisdom of the increated Son;

To know the goodness of the Holy Ghost, and the incomprehensible glories of the undivided Trinity!

This, O my soul! is the summit of happiness; this is the supreme perfection of our nature.

This, this alone is the end of our being; the motive and the object of all our labours.

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When we shall have attained this felicity, we shall enjoy everlasting rest;

Our desires satisfied, we shall aspire to no greater bliss; because the capacity of our souls will not admit of a more elevated happiness.

One transport of delight, to be continued for all eternity, will be our portion in the land of the blessed.

Glory be to the Father, &c.

Ant. If the imperfect shadow is so sweetly pleasing, how will the reality transport our hearts! *Alleluia.*

Ant. Eye has not seen, nor ear heard, nor has it entered into the heart of man to conceive, what God has prepared for them who love him. *Alleluia.*

Psalm X.

Arise, my soul! to thee this happiness belongs; arise, and elevate thyself on high.

Leave here below all earthly thoughts; and fly away on the wings of thy spirit;

Fly to the glorious land of promise; and gladly salute those heavenly regions.

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Hail, happy paradise of pure delights! thou beauteous garden of never fading flowers,

Hail, blest society of celestial spirits! who perpetually contemplate the eternal Deity.

Hail! and may your glories increase forever, till they reach the very zenith of the heavenly firmament.

Hail! and among your cheerful hymns remember those who dwell in this vale of tears.

We hope one day to be associated with you and to join in your blissful concerts.

We hope to contemplate the wonders of divine power, and to glorify that sovereign Lord from whom all things have derived their being.

O what a fire of love will kindle in our hearts, when we shall penetrate that mystery of wisdom and omnipotence!

When our great God, like a burning mirror, will pour forth his brightness upon the eyes of our soul!

O what excessive joy will that love produce, a love so ardent in its desires and so fully satisfied!

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When our capacities shall be stretched to the utmost, and the rich, abounding object will fill and overflow them!

O what profound repose will that joy beget, a joy so infinitely high, and so eternally secure!

When in amorous languishment, we shall sweetly dissolve into that blissful union with the divine author of our being!

When, without losing what we are, we shall become even what he is:

We shall partake of all his joys; and share in all the glory of his heavenly kingdom.

O what divine and ravishing words are these! how gently they enter and delight my ear!

How they diffuse themselves over my mind, and penetrate to my inmost soul!

I feel them operating through all my faculties; bringing the sweetest comfort to my heart, and refreshing it with their invigorating influence.

There, O my soul! we shall rest from all those labors, by which we are now preparing ourselves for that eminent happiness.

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There sin and grief will have an end, and we shall no longer be troubled with inward or external cares.

There we shall repose forever, in the protection of our God, and in the arms and bosom of our dearest Lord.

O heaven! the eternal source of all these and infinitely greater joys;

As the hart pants after the water-brooks, so let my soul thirst after thee.

After thee let me daily sigh and mourn, and with a fixed and longing eye, look up and say:

When, O my God! shall I sit at that fountain-head, and drink to satiety from those living streams!

When shall I be inebriated with that torrent of pleasures, which gushes perpetually from thy glorious throne!

O that the days of my banishment were ended! How is the time of my pilgrimage prolonged!

Why am I still detained in this valley of tears? still wandering up and down in this land of trial?

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Come, dear Saviour! my only hope, and sure deliverer from all my sorrows;

Come, and here begin to dwell in my heart, and fit me for the life I shall lead hereafter.

Come, O my dearest Lord! and prepare my soul for thee, and then, when thou pleasest, take it to thyself.

Glory be to the Father, &c.

Ant. Eye hath not seen, nor ear heard, nor has it entered into the heart of man to conceive what God has prepared for them that love him.

CHAPTER. *Rom.* 12.

LET love be without dissimulation. Hate that which is evil; adhere to that which is good. Love one another with brotherly love; in honor preventing one another. Be not slothful in attending to your legitimate occupations. Be fervent in spirit, serving the Lord; rejoicing in hope: patient in tribulation; punctual at prayer; communicating to the

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necessities of the saints: practising hospitality. Bless them that persecute you: bless, and curse not. Rejoice with them that rejoice: weep with them that weep: being mutually of the same mind, not high-minded, but condescending to the humble. Be not wise in your own conceits. Render to no man evil for evil. Be solicitous to do well, not only before God, but in the sight of all men. If it be possible, as much as is in you, live peaceably with every one. Revenge not yourselves, most dearly beloved, but give place to wrath; for it is written: vengeance is mine, I will repay, saith our Lord. But if thy enemy be hungry, give him to eat; if he thirst, give him to drink; for doing this, thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

Hymn.

Why do we seek felicity,
  Where 'tis not to be found?
And not, dear Lord! look up to thee
  Where all delights abound?

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O world! how little do thy joys
  Concern a soul that knows,
It was not made for such low toys
  As thy poor hand bestows!

How adverse thou to that design
  For which we had our birth!
Man who was made in heav'n to shine,
  Thou bowest down to earth,

Nay, unto hell; for thither sink
  All that to thee submit:
Thou strew'st some flowers on the brink,
  To drown us in the pit.

World! take away thy tinsel wares,
  That dazzle here our eyes:
Let us go up above the stars,
  Where all our treasure lies.

The way we know; our dearest Lord
  Himself, is gone before:
And solemnly has pledged his word
  To op'n to us the door.

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But, O my God! reach down thy hand,
And take us up to thee:
That we about thy throne may stand;
And all thy glories see.

All glory to the sacred Three,
One ever living Lord:
As at the first, still may he be
Beloved, obeyed, adored. *Amen.*

V. How lovely are thy tabernacles, O Lord of hosts!

R. My soul longeth and fainteth for the courts of the Lord.

Ant. O glorious God! thy infinite perfections excite our highest admiration, and thy bounteous promises inspire us with a filial confidence in thee; thy incomparable beauty ravishes our hearts; and the joys thou hast prepared for us, transcend all our wishes. *Alleluia.*

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MAGNIFICAT.

My soul doth magnify the Lord;

And my spirit hath rejoiced in God, my Saviour.

Because he hath regarded the humility of his handmaid: for behold from henceforth all generations shall call me blessed.

For he that is mighty hath done great things to me, and holy is his name.

And his mercy is from generation to generation to them that fear him.

He hath shewed might in his arm; he hath scattered the proud in the conceit of their heart.

He hath put down the mighty from their seat, and hath exalted the humble.

He hath filled the hungry with good things, and the rich he hath sent empty away.

He hath received Israel his servant, being mindful of his mercy.

As he spoke to our fathers; to Abraham, and to his seed forever.

Glory be to the Father, &c.

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Ant. O glorious God! thy infinite perfections excite our highest admiration, and thy bounteous promises inspire us with a filial confidence in thee: thy incomparable beauty, ravishes our heart, and the joys thou hast prepared for us, transcend all our wishes. *Alleluia.*

V. O Lord! hear my prayer,

R. And let my cry come unto thee.

Let us pray.

O God! who graciously drawest us to our eternal inheritance, by placing before us its inexpressible glories, in every way calculated to impress them deeply on our minds, and to render their attractions victorious over our hearts; grant that, by frequently recalling them to our thoughts, they may become the principal object of our affections, and our souls disengaged from the vanities of the world, may long only for those lasting enjoyments, which thou hast reserved for thy faithful servants; through our Lord Jesus Christ, thy Son, &c.

V. O Lord hear my prayer,

R. And let my cry come unto thee.

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V. Let us bless the Lord.

R. Thanks be to God.

V. May the souls of the faithful departed, through the mercy of God, rest in peace. *Amen.*

COMPLIN.

V. Our help is in the name of the Lord,

R. Who made heaven and earth.

V. Convert us, O God, our Saviour!

R. And turn away thy anger from us.

V. O God! come to my assistance,

R. O Lord! make haste to help me.

Glory be to the Father, &c.

Ant. All is unquiet here, till we go to thee, and repose at last in the kingdom of peace.

Psalm XI.

Who will give me wings like a dove, that I may fly away and be at rest?

That I may fly from the troubles of this life, and be at rest, dear Lord! with thee?

Here, alas! we are forced to sigh, and bear with grief the burthen of our miseries.

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Often we encounter chances that endanger our happiness, and retard our progress in the way to bliss.

Often we are assailed by temptations that overcome us, and withdraw us from the great concerns of eternity.

How many times, O my soul! have we plainly concluded that this earth affords no real joy!

How many times have we acknowledged, that heaven alone is the place of happiness!

Yet do these false allurements again deceive us, and entice our hearts to the pursuit of vanity.

Yet do we forget our good resolutions, and wretchedly neglect our real felicity.

O thou victorious conqueror of sin and death! do thou assist us in this dangerous warfare.

O thou! who art the refreshment of wearied minds, do thou comfort us in this tedious pilgrimage.

Make us thirst and sigh after thee, the ever-flowing fountain of life-giving streams.

Make us despise all other delights, and set

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our affections entirely on the joys of the world to come.

Since nothing, O Lord, can satisfy our hearts but thee, O let them be ever immoveably fixed on thee!

Glory be to the Father, &c.

Psalm XII.

Give me, O Lord! the innocence of the dove and fill my soul with thy holy spirit.

I shall not then be in need of its wings, because heaven itself will dwell in my heart.

'Tis from the proud thou turnest away, but inclinest thy ear to the humble and meek,

Who delight in the peace of a contented mind, and confine their thoughts to their own little sphere.

Never interfering with the actions of others, unless when reason and charity require it.

Their favourite employment is to sit in silence, and think upon the happiness which awaits them hereafter.

To meditate upon the joys of saints and angels, and the blissful vision of the Son of God.

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O how securely and sweetly do they sleep, who retire at night with a quiet conscience!

Who, after a day industriously spent according to the rules of piety, justice and charity,

Lay down their wearied heads in peace, and safely rest in the bosom of providence.

If they awake, their conscience comforts them in the dark, and bids them not to fear the shadow of death;

No, nor even death itself, but confidently to look up, and long for the dawn of an eternal day.

This too, my soul! should be our care, to watch, and reprove, and correct ourselves;

To strive for the mastery over the passions that molest us, and dismiss from our thoughts what in no way concerns us.

Are not our own occupations enough, to fill up the time which should be devoted to this life?

Does not the other deserve at least every minute of leisure we can spare from this?

Let then the worldly enjoy their liberty, let them say and do as they may think fit.

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What is it to thee, my soul! thou will not answer for others, unless thou make their faults thy own.

Edify all by an example of virtue, and a strict compliance with the laws of fraternal charity.

After this, whatever may be done by others, let thy course be the path of duty.

Follow the way that leads to truth; follow the truth that leads to life.

Follow the steps of thy divine Saviour, who alone is the way, the truth and the life.

Follow his holiness in what he did, follow his patience in what he suffered.

Follow him who invites thee with a thousand promises; follow him that crowns thee with infinite rewards.

Follow thy faithful Lord, O my soul! to the end, and thou art sure in the end to possess him forever.

Glory be to the Father, &c.

Psalm XIII.

MEEKNESS is indeed the heaven of this life, but the heaven of heavens, O Lord! is above with thee.

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Meekness may mitigate our sufferings here; and make our time pass more gently away;

But to be fully happy we must wait till thy mercy bring us to our last great end;

That glorious end, for which our souls were created, and for which all things else have been subjected to our use.

'Tis not to sport our time in pleasure, that thou, O Lord! hast placed us here.

'Tis not to accumulate wealth, that thy kindness still prolongs our days;

But to do good to ourselves and others; and glorify thee in ministering to thy creatures;

To inerease every day our longing desire of beholding thee in thy own bright essence.

O glorious Lord! whose infinite sweetness excites and satisfies all our appetites!

May my affections delight in thee, above all the vain enjoyments of this world;

Above all praise and empty honor; above all beauty and fading pleasure:

Above all health and deceitful riches, above all power and subtle knowledge:

Above even all thy own bounty can give, and whatever is not thy very self.

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O may my wearied soul repose in thee, the home and centre of eternal rest!

May I forget myself to think on thee; and my memory be filled with the wonders of thy love.

That infinite love, at the thought of which, as far as my thoughts can comprehend it,

The weight of my sufferings sits light upon me, and all my fears are turned into joys.

O adorable Jesus! let me love thee always, because from eternity thou hast loved me.

O let me love thee only, gracious God! because thou alone deservest my whole heart.

Let me love thee always, O Lord! because my hope is always in thee alone.

Ant. All is unquiet here till we go to thee, and repose at last in the kingdom of peace.

Hymn.

JERUSALEM! my happy home,
How do I sigh for thee;
When shall my exile have an end,
Thy joys when shall I see?

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No sun or moon in borrowed light,
  Revolves thine hour away;
The Lamb on Calvary's mountain slain
  Is thy eternal day.

From every eye he wipes the tear,
  All sighs and sorrows cease;
No more alternate hope and fear,
  But everlasting peace.

The thought of thee to us is giv'n,
  Our sorrows to beguile;
T' anticipate the bliss of heav'n
  In his eternal smile. *Amen.*

CHAPTER—1. *John.* 2.

LOVE not the world, nor the things that are in the world. If any one love the world, the charity of the Father is not in him. For all that is in the world is concupiscence of the flesh, concupiscence of the eyes, and the pride of life, which is not of the Father, but of the world: and the world passes away, and the

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concupiscence thereof; but he that does the will of God, abides for ever.

Ant. Learn of me, says our Lord, that I am meek and humble of heart; and you shall find rest to your souls.

NUNC DIMITTIS.

Now thou dost dismiss thy servant, O Lord! according to thy word in peace;

Because my eyes have seen thy salvation,

Which thou hast prepared before the face of all thy people;

A light to the revelation of the Gentiles, and the glory of thy people, Israel.

Glory be to the Father, &c.

Ant. Learn of me, says our Lord, that I am meek and humble of heart; and you shall find rest to your souls.

V. Meekness is the heaven of this life.

R. But the heaven of heavens is above.

Let us pray.

O God! whose gracious Providence has particularly ordained the spirit of meekness to waft us over the turbulent sea of this world,

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to the haven of eternal life; grant, we beseech thee, that the experience we daily acquire of our own weakness and vanity, may so dispose us for the practice of this virtue, that our minds be never disturbed by passion, nor our tongues break forth into harsh expressions; but by duly subjecting our temper, we may be calm and self-possessed amidst all the trials of life, and as it becomes those whose thoughts are pre-occupied with the joys of heaven, may be alive only to the sweet impulses of hope and charity; through our Lord, &c.

Lord! have mercy on us.

Christ! have mercy on us.

Lord! have mercy on us.

Our Father, &c.—(*in secret.*)

V. And lead us not into temptation,

R. But deliver us from evil.

V. Thou hast redeemed us, O Lord, thou God of truth!

R. Into thy hands, O Lord! I commend my spirit.

V. Preserve us, O Lord! as the apple of thine eye;

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R. Under the shadow of thy wings protect us.

V. Save us, O Lord! waking; defend us sleeping:

R. That we may watch with Christ, and rest in peace.

V. Vouchsafe, O Lord! this night to keep us without sin.

R. Have mercy on us, O Lord! have mercy on us.

V. May thy mercy, O Lord! be upon us.

R. As our hope is in thee.

V. O Lord! hear my prayer,

R. And let my cry come unto thee.

Let us pray.

Visit, we beseech thee, O Lord! this habitation, and drive from it all the snares of the enemy; let thy holy angels dwell therein, to preserve us in peace, and may thy blessing be upon us forever; through our Lord Jesus Christ, thy Son, who, with thee and the Holy Ghost, liveth and reigneth one God, world without end. Amen.

V. Let us bless the Lord;

R. Thanks be to God.

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V. May the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

The blessing of Almighty God, Father, Son, and Holy Ghost, descend upon us, and dwell in our hearts forever. Amen.

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OFFICE FOR MONDAY.

Subject; The perfections of God, displayed in the universe.
Fruit; To serve him with fidelity.

MATINS.

Our Father, Hail Mary, &c. *page* 18.

Invit. Come, let us adore our God that made us.

Come, let us adore our God that made us.

Psalm XIV.

Let us with reverence appear before him, and humble ourselves in the presence of his majesty; let us all sound forth our psalms of praise, and sing with joy to our great creator.

Come, let us adore our God that made us.

He made us, not we ourselves, and has placed all creatures at our disposal, that our hearts may be inflamed with the love of his goodness, and may admire the riches of his infinite bounty.

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Come, let us adore our God that made us.

Our bodies he formed of the dust of the earth, and gave us a soul after his own likeness; a soul which all created nature cannot fill, nor any thing less than his own immensity.

Come, let us adore our God that made us.

For himself he made us, and for his glorious kingdom, that we might dwell with him in perfect bliss, and sing his praises forever.

Come, let us adore our God that made us.

Glory be to the Father, &c.

Come, let us adore, &c. Come let us adore, &c.

Hymn.

Before Jehovah's awful throne,
  Ye nations bow with sacred joy;
Know that the Lord is God alone,
  He can create and he destroy.

His sov'reign pow'r without our aid,
  Made us of clay, and formed us men;
And when like wand'ring sheep we strayed,
  He brought us to his fold again.

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We'll crowd thy gates with thankful songs,
  High as the heav'ns our voices raise;
And earth, with her ten thousand tongues,
  Shall fill thy courts with sounding praise.

Wide as the world is thy command;
  Vast as eternity thy love;
Firm as a rock thy truths must stand,
  When rolling years shall cease to move.

O all ye beings the Lord has made,
  Sing glory to his holy name;
To him be endless honors paid,
  Let every tongue his love proclaim. *Amen.*

Ant. The Lord has made all things for himself; for his glory and our salvation.

Psalm XV.

Let us consider, O Lord, our God! let us thankfully remember what thou art to us.

Thou art the great beginning of our nature, and the glorious end of all our actions.

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Thou art the overflowing source from whence we spring, and the immense ocean to which we tend.

Thou art the liberal donor of all we possess, and the faithful promiser of all we hope.

Thou art the vigilant protector of our lives, and our deliverer from all who molest us.

Thou art the merciful punisher of our sins, and bounteous rewarder of our obedience.

Thou art the safe conductor of our pilgrimage, and the eternal rest of our wearied souls.

Such words, alas! our weak capacity is constrained to use, when we endeavour to speak of thy bounties.

Fancy may picture to us something beyond these expressions; but infinitely beneath the least of thy mercies.

Tell us thyself; one word of thine expresses more than all the eloquence of men and angels.

Tell us thyself, O thou mild instructor of the ignorant! what thou art to us.

Say to our souls, thou art the author of life and salvation; but say it in such a manner that we may hear thee.

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Gladly will we run after the sound of that voice; and hope, by following it, to enjoy thy paternal regard.

When we have once found thee, O thou joy of our hearts! never permit us to lose sight of thee again.

Never let us turn our eyes from thee, but steadily fix them on thy glorious countenance.

Suffer us not to go till thou hast given us thy blessing, and may thy blessing unite us still more closely to thee.

Glory be to the Father, &c.

Ant. The Lord has made all things for himself; for his glory and our salvation.

Ant. What is man, O Lord! that thou art mindful of him, or the son of man that thou shouldst visit him?

Psalm XVI.

Let us now consider, O Lord our God! let us humbly remember what we are to thee.

We, who alas! are nothing in ourselves, what can we be to thy immensity?

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Thou art all things in thy own inexhaustible being, what canst thou receive from our poverty?

This only we are to thee, O great creator! the unthankful object of all thy bounties.

This only we are to thee, O dear Redeemer! the unworthy cause of all thy sufferings.

Guilty, we committed the crime, and thou in thy innocence didst undergo the punishment.

We went astray from the paths of life, and thy mercy came down from heaven to seek us;

To seek us in the wilderness where we had lost ourselves, and bring us to the discipline of thy love.

Lord! what are we, that thou should'st thus regard such poor, vile and insignificant creatures!

What can our good will add to thy bliss, that with so many charms thou invitest us to love thee!

What can our malice detract from thy happiness, that thou threatenest so violently if we love thee not!

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Is there not, O my God! felicity enough in the sweetness of loving thee?

Is there not misery enough in living deprived of thy blissful friendship?

Yes, dear Lord! thou knowest that, and this was the only cause that moved thy goodness to court our affections.

Thou knowest we should cast ourselves away, by running after the follies of this deceitful world.

Thou knowest the danger to which we are exposed; and therefore dost thou strive,

By the proposal of fear and hope, and all the expedients of love and bounty, to draw us to thyself and enrich us with thy kingdom.

Unhappy we! whose waywardness required so extraordinary a proceeding, to force upon us our own salvation.

Happy we! whose wants have been supplied by a hand, that needed but our emptiness to prompt the effusions of its beneficence.

Happy yet more! that our Lord, who thus favors us now, will at last bestow upon us his own infinite perfection.

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Glory be to the Father. &c.

Ant. What is man, O Lord! that thou art mindful of him? or the son of man, that thou shouldst visit him?

Ant. Vanity of vanities, and all is vanity, but the love of God, and the hope of enjoying him forever.

Psalm XVII.

Lord! without thee, what is all the world to us but a passing dream?

It promises indeed a paradise of bliss, but all it performs is to amuse us for a moment.

Thine only are the joys that produce real contentment, and constitute permanent happiness.

Without thee, O Lord! what are we, but the wretched causes of our own ruin?

Till thou gavest us being, we were purely nothing; more removed from happiness than the most miserable of thy creatures.

Now thou hast made us, we wholly depend on thee, and perish immediately if thou forsake us.

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Thou, without us, art the same all glorious Deity, ever bright in thy own eternal felicity.

Without us thy royal throne stands firm forever, and all the powers of heaven obey thy will.

Pity, O gracious Lord! our imperfect nature, which is so far beneath thy supreme excellence.

Thou dwellest above in the mansions of glory; and we below in houses of clay.

Thou art immortal, and thy day outlives all time; we every moment go downwards to the grave.

Thou art immense, and thy presence fills the heavens; but the greatest of us, alas! how little are we!

A few cubic feet of air contain us while we live, and a few spans of earth suffice us at our death.

When, O my God! shall these distances meet together? when will these extremes come nearer to each other?

We know they were once miraculously joined in the sacred person of thy eternal Son;

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When the king of heaven stooped down to earth, and grafted into his own person the nature of man.

We hope they once again shall be happily united, in the blissful vision of thy glorious self:

When the children of the earth shall be exalted to heaven, and made partakers of thy divine nature.

But are there no means for us here below, O thou infinitely high and glorious God!

Is there no way to approach thee, and diminish, at least this remote separation from thee?

None but the way of holy love, which he only can follow who is drawn by thy gratuitous mercy.

Draw us, therefore, into the path of charity; let us love thee, who art so many ways worthy of more than our hearts.

Never shall we be happy, O Lord! until we are thus intimately united to thee.

For what have we in heaven? and besides thee, what can we desire upon earth?

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For thee our flesh and our hearts have fainted away; thou art our God, and our portion forever.

They who depart from thee, shall perish; because thou destroyest them who are disloyal to thee.

But for us, we will adhere to thee; that we may sing thy praises during this transitory life,

And prepare ourselves for the still more fervent and enrapturing performance of this office, in the society of the blessed who will love and glorify thee during eternity.

Glory be to the Father, &c.

Ant. Vanity of vanities, and all is vanity, but the love of God, and the hope of enjoying him forever.

Our Father, &c.

LESSON 1.—*Eccli.* 18.

HE that liveth forever created all things together. God only shall be justified, and he

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remaineth an invincible king forever. Who is able to declare his works? For who shall search out his glorious acts? And who shall shew forth the power of his majesty? or who shall be able to declare his mercy? Nothing may be taken away, nor added, neither is it possible to find out the glorious works of God. When a man hath done, then shall he begin: and when he leaveth off, he shall be at a loss. What is man, and what is his grace? and what is his good, or what is his evil? The number of the days of men at the most are a hundred years: as a drop of water of the sea are they esteemed: and as a pebble of the sand, so are a few years compared to eternity. Therefore God is patient in them, and poureth forth his mercy upon them. He hath seen the presumption of their heart that it is wicked, and hath known their end that it is evil. Therefore hath he filled up his mercy in their favor, and hath shown them the way of justice. The compassion of man is toward his neighbour: but the mercy of God is upon all flesh. He hath mercy, and teacheth, and correcteth, as a shepherd doth his flock.

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R. My soul, what canst thou wish for more? behold thy gracious Lord permits thee to choose thy lot, and promises to give thee thy choice. *O infinite goodness! thyself alone I choose; thou art my only happiness forever.

V. I see my portion hereafter depends on my choice here: but this selection, O Lord! depends on thee. Guide me by thy holy grace, that withdrawing my affections from all vain and perishable creatures, I may fix them entirely on the enjoyment of thee.—O infinite goodness, &c.

LESSON 2—*Wisd.* 11 and 12.

GREAT power always belonged to thee, O God! and who shall resist the strength of thy arm? For the whole world before thee is as the least grain of the balance, and as a drop of the morning dew that falleth down upon the earth. But thou hast mercy upon all, because thou canst do all things, and overlookest the sins of men for the sake of repentance. For

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thou lovest all things that are, and hatest none of the things which thou hast made: for thou didst not appoint, or make any thing hating it. And how could any thing endure if thou wouldst not? or be preserved if not called by thee? But thou sparest all: because they are thine, O Lord! who lovest souls. O how good and sweet is thy spirit, O Lord! in all things! And therefore thou chastisest them that err, by little and little: and admonishest them, and speakest to them, concerning the things wherein they offend: that leaving their wickedness they may believe in thee, O Lord!

R. Send down, O God of our Fathers and Lord of mercy! send down thy wisdom from the seat of thy greatness, that it may be in us, may labour with us, and may teach us what is acceptable with thee: *That we may know our end and wisely select our way, and direct all our actions to the felicity of the world to come.

V. Our thoughts are timid, and our prudence is uncertain; Give us, O Lord! the wisdom

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that assists at thy throne, and reject us not from among thy children.—That we, &c.

LESSON 3.—*Ephes.* 5 and 6.

BE ye followers of God; and walk in love, as Christ also hath loved us, and hath delivered himself for us, an oblation and a sacrifice to God for an odour of sweetness. Be strengthened in the Lord and in the might of his power. Put you on the armour of God that you may be able to stand against the deceits of the devil. For our wrestling is not against flesh and blood: but against principalities and powers, against the rulers of the world, of this darkness, against the spirits of wickedness in the high places. Therefore take unto you the armour of God, that you may be able to resist in the day, and to stand in all things perfect. Stand therefore, having your loins girt about with truth, and having on the breastplate of justice; and your feet shod with the preparation of the gospel of peace: In all things

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taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one. And take unto you the helmet of salvation; and the sword of the Spirit, which is the word of God. By all prayer and supplication praying at all times in the spirit: and in the same watching with all instance and supplication for all the saints.

R. O God! thou hast made us for thee, and hast placed us on earth, that by obeying thy divine commandments, we may enjoy thy favour here and the splendor of thy glory hereafter. Grant us the grace to overcome all our spiritual enemies. *That we may be delivered from the ways of iniquity and may serve thee in spirit and in truth.

V. May we never relapse into those sins, for which we have once implored thy forgiveness; but correspond with fidelity to thy mercies. That we may be, &c. Glory be to the Father, &c. That we may be, &c.

TE DEUM, *page* 37.

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LAUDS.

Our Father, Hail Mary, &c.—*page* 39.

Ant. Bless the Lord, O my soul! and all that is within me praise his holy name.

Psalm XVIII.

Come, let us sing the praises of our God, and joyfully proclaim his divine perfections.

His being is from himself alone; and he depends not on any but his own eternal essence.

His knowledge extends to all things, and his power rules them as he pleases.

His goodness is supremely infinite, and all his glorious attributes transcendantly adorable.

Come, let us sing the praises of our God, and joyfully recount his divine perfections.

He is the source of all felicity; eternally full of his own unchangeable bliss.

Before time began, he was; and when the light of the sun will be extinguished, his day will shine in all its dazzling splendor.

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The heaven of heavens is the palace of his glory, and all created nature the subject of his dominion.

In his presence the highest seraphim cover their faces, and all the blessed spirits bow down their heads.

Come, let us sing aloud the prerogatives of our God, and exert our utmost efforts to magnify his greatness.

But, O Lord of glory and majesty! how dare we wretches undertake thy praise!

How dare our sin-polluted lips pronounce thy name, or where shall we find expressions to make known thy grandeur!

All we can say is nothing to thy unspeakable excellencies; all we can think, but a faint shadow of thy inconceivable beauties.

Even the voice of angels is too weak to celebrate the wonders of thy nature, and their loftiest strains fall infinitely short of the homage due to thee.

In this, however, will thy servants rejoice, and all the powers of our souls be glad,

That thyself alone art thy own full praise, and the mirror of thy sovereign perfection.

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Live, O great God! eternally encompassed with the beams of thy own inaccessible light.

Live, O Creator! adored by all, and reign for ever on the throne of thy own immortal kingdom.

Glory be to the Father, &c.

Psalm XIX.

Too glorious art thou, O Lord! in thyself, and thy brightness shines too vividly for our eyes.

Yet may we venture to praise thee in thy works, and contemplate thee, at least, when reflected from thy creatures.

In them we may safely behold the mighty author of all, and freely admire his boundless magnificence.

Heaven and earth are full of his greatness; heaven and earth were created by his power.

From him all the hosts of angels have received their being; from him they have the honor of assisting in his presence.

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He has kindled warmth and brightness in the sun, and beauteously garnished the firmament with stars.

He sent forth the air, and stored it with flocks of birds; he enclosed the waters, and replenished them with shoals of fishes.

He has established the earth on a firm foundation, and richly adorned it with innumerable varieties.

Every element is filled with his blessings; and all the world with the wonders of his liberality.

He spoke, and they were made; he commands, and they are still preserved in existence.

He regulates their motions by wisely established laws, and distributes to each its proper office:

Forming the whole into one vast machine, the spacious theatre of his own unlimited greatness.

O glorious architect of universal nature, who disposest all things in number, weight, and measure!

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How effectually does thy wisdom engage us to admire thee! how does thy goodness oblige us to love thee!

Not for themselves only, O gracious God! didst thou create those happy spirits that surround thy throne; thou hast appointed them the guardians of thy little flock, to conduct them safely to the folds of bliss.

Not for themselves, at all, O bounteous Lord! were the rest of thy creatures made.

They serve to supply our wants, to sustain our lives in the way, and carry us on to our eternal home.

O may our souls first praise thee for themselves, and strive with all their power to advance in thy service.

May we praise thee, O Lord! for all thy gifts, and still value the giver infinitely above all he has bestowed.

May every blessing be a motive of gratitude, and every creature animate us to love thee.

Thus shall we happily arrive at our end, while theirs will be fully accomplished.

Thus shall we use this world, as if we used it not, locking forth continually to the felicity of that which is to come.

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Knowing that when the house of our earthly habitation will be dissolved, we shall enter into the building of God, a house not made with hands, eternal in heaven.

Glory be to the Father, &c.

Psalm XX.

How admirable is thy name, O Lord! over all the earth; how wise and merciful the counsels of thy providence!

After thou hadst thus prepared the world, as a dwelling ready furnished for the reception of man,

Thy mighty hand framed his body of the dust, and gave it a form at once symmetrical and fitted for the execution of thy designs.

Thou breathedst into him the spirit of life, and endowed him with faculties proportioned to his noble end.

Thou gavest him a soul to govern his body, and reason to preside over the operations of his mind.

Thou revealedst to him a law for the improvement of his reason, and enabledst him by thy grace to observe that law.

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Thou madest him Lord over all thy creatures, and little inferior to thy holy angels.

Thou directedst all nature to serve him without reward, and invitedst him to love thee for his own happiness.

Thou didst mark out for him an age of pure delights, in that sweet and fruitful garden,

Where, after leading a long and pleasant life, he was to be transferred to thy own enchanting paradise.

All this thou didst, O glorious God! the full possessor of universal bliss,

Not from any need thou hadst of us, or the least advantage thou could'st derive from our being.

All this thou didst, O infinite goodness! the liberal bestower of whatever we possess,

Not from any merit, alas! of ours, or the least influence we could have in controlling thy liberality;

But through thy own excessive charity, and the mere inclination of thy superabounding nature;

That empty we might receive of thy fulness, and be partakers of thy overflowing bounty.

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Thus does the generous sun dispense his beams, and freely scatter them on every side;

Gilding the whole world with his beauteous light, and kindly aiding it with his fostering heat.

This also, and infinitely more dost thou, O God of infinitely greater perfections!

This, we confess, thou dost to us: but we, what return have we made to thee?

Have we considered well the end of our being, and faithfully complied with thy merciful intentions?

Ah! wretched we! we neglect thy holy law, and are governed in our actions by chance and humour.

We forget entirely the God that made us, and fill our minds with thoughts that tend to our ruin.

Pardon, O gracious Lord! our past ingratitude, and mercifully direct our future life.

May every action we perform hereafter, be a grateful return for thy mercies.

Give us the strength to hold our passions, subject to reason, and our reason obedient to thee.

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May all creatures unite in promoting thy honor, and all that depend on thee join in thy praise,

The only praise thou expectest, and the only honor thou requirest to be paid to thee,

Is, that we faithfully observe thy precepts here, in this lower region of trial and vicissitude,

And thus acquire a claim to the happiness thou hast reserved for us in the mansions of eternal rest.

Glory be to the Father, &c.

Ant. Bless the Lord, O my soul! and all that is within me, praise his holy name.

CHAPTER.—*Apoc.* 4.

WORTHY art thou, O Lord our God! to receive glory and honor and power, because thou hast created all things, and for thy will they are, and have been created:

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Hymn.

BEHOLD, my soul! how every thing,
  To thy great Lord and bounteous king,
The tribute offers of its praise,
  And cheerfully his law obeys,

With sweetest notes the silvan choir
  His pow'r and boundless love admire:
Commencing with the day their lauds,
  Which tunefully the grove applauds.

The stream has too its joyful song,
  Though other tones to it belong;
Telling the glory of our Lord,
  And his just claims to be adored.

The flowers that gild the beauteous spring,
  Their music also gladly bring;
To bless their heavenly author's name,
  His charms unbounded to proclaim.

Can we alone refuse to give
  This praise to God, through whom we live?
On us his bounty ever flows,
  He owes us nought, and all bestows.

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Rise then, my tepid, sluggish heart!
  And with all nature sing thy part;
Learn this of birds, and springs, and flowers,
  What use to make of all thy powers.

Forever live, O glorious Lord!
  By all thy works be ever adored;
As one in three, and three in one,
  We humbly bow to thee alone. *Amen.*

V. He spoke the word, and they were made;
R. He but commanded, and they were created.

Ant. God made man from the beginning, and left him in the hand of his own counsel. He added his commandments and precepts; if thou wilt keep them, they will preserve thee.

BENEDICTUS, *page* 51, *after which repeat the* Antiphon.

V. O Lord, hear my prayer,
R. And let my cry come unto thee.

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Let us pray.

O ALMIGHTY Lord! the wise and good creator of the universe, who hast made all things for the use of man, and man for his own felicity; lead us, we beseech thee, humbly to admire and adore the immensity of thy being in itself, and the wonderful liberality with which thou hast imparted it to us; and mercifully vouchsafe so to order all thy creatures, that they may attain their perfection by ministering to our wants, and we may attain ours, by arriving securely at the happiness thou hast prepared for us; through our Lord Jesus Christ, thy Son, &c.

COMMEMORATIONS, *page* 53.

VESPERS.

OUR Father, Hail Mary, &c.—*page* 59.

Ant. All things are open to the eyes of God; all things are known to him with whom we speak.

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Psalm XXI.

Happy are they, O sovereign Lord! who every where adore thy presence.

Happy are they who live on earth, as in the sight of the king of heaven, and every moment say in their heart, our God is here:

Here in the centre of our souls, to witness all our thoughts, and sound our most secret intentions.

Though his throne of state is established above, and the splendor of his glory shines only upon the blessed;

Yet his all seeing eye looks down to this lower world, and beholds all the ways of the children of Adam.

If we go out, he marks our steps; if we return to our homes, he still observes us.

When we are alone, he takes notice of our designs, and the ends we aim at in all our undertakings.

When we converse with others, he watches our deportment, and the good or evil we do to them and ourselves.

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In our devotions he considers the gravity of our demeanor, and the fervor or tepidity of our dispositions.

All the day long he takes an account of the manner in which we spend our time, and the darkest nights conceal not our works from his observation.

If we deceive our neighbour, he spies the fraud, and hears the least whisper of a slandering tongue.

If we in secret oppress the poor, or by private alms relieve their wants;

If in our heart we murmur at the enjoyments of the rich, or live contented with our scanty portion:

Whatever we do, he distinctly knows; wherever we are, he is there also with us.

Why, O thou sovereign Lord of heaven! why dost thou cast thus low thy radiant eye?

What can'st thou find here among the trifles of this empty world, that deserves thy contemplation?

What can'st thou find, alas! that should not fear thy sight, amid the folly of our disorderly lives?

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Thou dost not seek in this, O Lord! thy own satisfaction; thou aimest only at our advantage.

Thou graciously standest by to witness our doings, that thy awe-inspiring look may quicken our exertions.

Thou art still at hand to relieve our wants; and by this friendly presence thou inspirest a greater confidence in thy goodness.

Thou appearest also ready to punish the sinner; and by the threats of thy justice preventest his unhappy fall.

How precious, O my God! must thy favors be, since even thy menaces are so beneficent in their effects.

We must indeed be worse than blind, if in the face of heaven we dare violate its holy law.

Henceforth, O gracious Lord! as children freely play in the indulgent presence of their tender father,

Make us with humble confidence rejoice before thee our merciful creator!

And as newly pardoned subjects, justly dread the angry frown of their offended prince,

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So let our oft forgiven souls continually fear to provoke the wrath of thy tremendous majesty.

O temper thus our love with reverence, and mitigate our fears by a firm reliance on thy paternal goodness.

Glory be to the Father, &c.

Ant. All things are open to the eye of God: all things are known to him with whom we speak.

Ant. Happy we, who have our God so near us; happy if we remain near him by a constant attachment to his service.

Psalm XXII.

My God! since thou art never absent from us, let us be always present with thee.

Let us go up to thy throne above, and there contemplate and admire thy glory.

Let us attend at thy holy altars, and there adore and praise thy mercy.

Every where let us strive to meet thee; every where let us delight to find thee.

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Thou willingly inclinest thy gracious ear to the prayers that come from a fervent heart.

Thou lovest to hear us so speak of heaven, as if we made it our chief business to obtain it.

All other things we must ask conditionally and with submission to thy holy will, because we know not absolutely what is conducive to our welfare.

But thy eternal joys we may pray for without restraint, and importune thy goodness for the means of acquiring them.

Heaven we may desire without the sentiment of resignation; heaven we may solicit without the least fear of offending thee.

O wise and gracious Lord! whatever thou dost, is all intended for the good of thy servants.

If thou sometimes deferrest the grant of our petitions, 'tis only for the purpose of leading us to repeat them;

That we may feel more sensibly our own poverty, and be more firmly convinced of our dependence on thee:

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That our hope may be exercised by the expectation of thy mercy, and our gratitude increased when at length we receive it:

That we may learn the valuable secret, of producing in our souls the virtues we desire to possess;

By often renewing those very desires, till formed into salutary habits, they become the very graces we ask for.

O how improvident are we! most of us are always unwilling to pray, and frequently we are all averse to this duty.

How long and tedious do our devotions seem to us! half an hour almost exhausts our patience.

How slow are we to begin them, how quick in bringing them to a close!

Yet surely there is nothing easier than to ask what we want, nor is there a cheaper purchase than to obtain by a simple request.

Surely, no sweeter pleasure than to converse with God, nor greater profit than to secure his favour.

But, how insensible are we to our real good, and how careless in that which most deeply interests us!

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Often, O dreadful Lord! when we speak to thee, we do not so much as hear ourselves.

Often we attend to things of a foreign nature, and our distracted minds contradict our words.

But, O thou blessed end of all our labours, and only centre of all our wishes!

Do thou reclaim our wandering fancies, and fix them upon the duties of thy worship!

Night and day let us call upon thee, and never cease to knock at the door of thy palace.

Let no delay destroy our confidence, nor even refusal incline us to despondency.

But let this consideration still sustain us, and on this, as a firm foundation, let our peace be established forever:

What is truly necessary, thy goodness will not deny; as to the rest, we willingly submit to the orders of thy providence.

Glory be to the Father, &c.

Ant. Happy we, who have our God so near us; happy, if we remain near him by a constant attachment to his service.

Ant. You have not, because you ask not; you ask and receive not, because you ask amiss.

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Psalm XXIII.

GRANT, O Lord! that we may never ask of thee, what we cannot receive without danger to ourselves.

May we never receive, what we cannot use without offending others, and ruining our own souls.

May we never so presume on thy bounty, as to omit the performance of our own duty.

May all that we ask or expect from thee, be founded on a spirit of submission to thy will.

If we desire thee to relieve our necessities, let us first set to work with our hands,

And not look for a blessing from the clouds upon the idleness of an undisciplined life.

If we ask for grace to conquer our passions, let us constantly strive to resist their assaults.

Let us wisely foresee the dangers to which we are exposed, and use the proper armour against every sin.

To obtain the gift of chastity, may we mortify our senses, and fly from the least shadow of temptation.

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In vain shall we approach thy holy altars, if our lives prepare not the way for our offerings.

Thou shuttest thy ears to the most fervent prayers, if we open not ours to the voice of the poor.

Thou refusest to pardon our trespasses against thee, unless we already have forgiven our enemies.

O the unparalleled benignity of our God! who treats with his creatures on equal terms;

Who deals in the same manner with us miserable sinners, as we do with one another.

He promises to give us the same measure that we give to our neighbour, and with a generosity without bounds;

For it is pressed down, and shaken together, and running over into the bosoms of them that love him.

Such, O my God! is the excess of thy goodness, and not less the patience of thy beneficent hand.

Thou holdest thy blessings suspended over our heads, watching the time when are we fit to receive them.

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Then thou immediately sendest them down upon us, to enter our hearts, and dwell with us forever.

Even that very disposition which thus prepares us, entirely depends on the favor of thy providence;

Every condition thou requirest on our part, being nothing else than thy own free gift.

Thy mercy alone is the fountain of all the blessings we enjoy; and in what channel soever they flow to us, they spring from thee.

Thou art the God of nature and reason; thou art the God of grace and religion.

Give, O bountiful Lord! what thou art pleased to command, and then command what thou pleasest.

Glory be to the Father, &c.

Ant. You have not, because you ask not; you ask and receive not, because you ask amiss.

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CHAPTER.—*Ephes.* 6.

CHILDREN, obey your parents in our Lord, for this is just. And you, fathers, provoke not your children to anger, but bring them up in discipline and the fear of our Lord. Servants, be obedient to your masters, according to the flesh, with fear and trembling in the simplicity of your hearts, as to Christ, not serving to the eye, as it were pleasing men, but as the servants of Christ, doing the will of God from your hearts, knowing that whatever good any one shall do, that he shall receive of our Lord, whether he be bond or free. And you, masters, do the same things to them, forbearing threatening, knowing that both their Lord and yours is in heaven, and with him there is no respect of persons.

Hymn.

HARK! God is with us every where,
In him we live, we move;
Watch then, my soul! and nothing dare,
That he can e'er reprove.

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If to the heav'ns we mount above,
  Or earth we seek below;
If farthest regions, where the dove
  Finds comfort in her woe;

There is he present, looking on,
  Supporting, cheering man;
There he perpetuates the boon
  Whose worth no mind can scan.

In concert then with nature all,
  Let's sound the hymn of praise,
Which from the world, our thoughts will call,
  And to our maker raise.

What solace to th' afflicted heart,
  God's omnipresence gives!
What things of earth such joys impart
  As virtue thence receives?

It urges us to good, the soul
  With dread of sin inspires;
Awakens hopes that to their full
  Will sate our fond desires.

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Hopes that all present sorrow heal,
All present joys transcend;
Hopes to possess, and taste and feel
Delights that never end.

All glory to the sacred Three,
All honor, power and praise;
As at the first, so may it be
Beyond the end of days. *Amen.*

V. The eyes of the Lord behold all the earth,

R. And give strength to those, who with a perfect heart, trust in him.

Ant. Ask, and you shall receive; seek, and you shall find; knock, and it shall be opened unto thee.

MAGNIFICAT, *page* 73, *after which repeat the Antiphon.*

V. O Lord, hear my prayer,

R. And let my cry come unto the.

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Let us pray.

O God! who art always present amid the works of thy hand, seeking to enrich us with additional graces in proportion as we become fit to receive them; grant, that we may be ever mindful of that kind supervision, by which thou at once checkest our inclination to folly, and animatest us in the pursuit of our real good. May we at all times, and particularly in the hour of danger, rest securely under thy protection, and by a faithful correspondence to thy mercy, have the confidence of obtaining from thy goodness all the blessings that we ask in the name of our Lord Jesus Christ, thy Son, who, &c.

V. O Lord! hear my prayer,

R. And let my cry come unto thee.

V. Let us bless the Lord;

R. Thanks be to God.

V. May the souls of the faithful departed, through the mercy of God, rest in peace. *R.* Amen.

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COMPLIN.

Our help is in the name of the Lord, &c. *page* 75.

Ant. All thy ways, O Lord! are mercy and wisdom, and all thy counsels tend to our happiness.

Psalm XXIV.

My God! in every thing I see thy hand, in every event thy gracious providence.

Thou wisely governest the house thou hast built, and mercifully anticipatest all our wants.

Thou callest us up early in the morning, and givest us light in the beams of thy sun;

That we may work, every one in his proper office, and fill the little place assigned to him in the world.

Thou providest repose for our weary limbs, and favorest our sleep with a shady darkness;

To refresh our bodies in the calm of night, and prevent the loss of our fading strength.

Again thou awakest our slumbering eyes, and biddest us return to our daily task.

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Thus has thy wisdom ordered our life, and beautifully interwoven it of rest and labour,

Which aid and sweeten each other by a perpetual alternation, and prepare us for our most important duty;

To finish here the work of our sanctification, that hereafter we may enjoy thy eternal rest.

Glory be to the Father, &c.

Psalm XXV.

Lord! how profusely dost thou scatter among us the blessings of thy goodness.

Our fields are covered with grain, and our trees bend under the weight of their fruit.

Thou fillest our magazines with plenty, and showerest upon us other favours in the greatest abundance.

Only our time dost thou distil by drops, and never givest us two moments at once:

But takest away one when thou bestowest another, to teach us the worth of so rich a treasure;

That we may learn to value every hour, and not childishly spend it in foolish occupations;

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Much less criminally pass whole days in doing what is contrary to thy commands.

Lord! as thou hast enlightened our ignorance, so may thy grace fortify our weakness;

That we may husband the time thou givest us, and turn every moment to our spiritual improvement:

That in a few, but well spent years, we may purchase for ourselves a happy eternity.

Glory be to the Father, &c.

Psalm XXVI.

How precious, O Lord! is the time thou hast placed at our disposal.

One day succeeds another, that the present may learn wisdom from the past;

That we may become sensible of the faults we commit, and expiate them by sincere repentance.

O how unfortunate shall we be, if we suffer our life to roll on, without remembering the great end for which it was bestowed!

But if we set to profit the moments we enjoy, what pleasure will accrue to us during life! what comfort in death!

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O God! in whose indulgent hands are both our time and eternity;

Whose providence gives every minute of our life, and has fixed the moment of our death;

Grant us the grace so to live, as every night to be prepared for that important hour.

Grant that our consciences may ever afford the consoling testimony, that we are at peace with thee!

That if we no more rise from sleep to mingle with thy creatures here, we may joyfully awake among the blessed angels;

To unite our hymns with theirs, and sing thy praises forever.

Glory be to the Father, &c.

Hymn.

Now, my soul! the day is gone,
  Which in the morn was thine:
Now its glass no more shall run,
  Its sun no longer shine.

True, alas! the day is o'er;
  O were it only so!
Is't not lost as oft before?
  Examine well and know.

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Draw we so much nearer heaven,
  As to the tomb we go?
Has our penance made all ev'n,
  And cleared the debts we owe?

From what vice have we refrained,
  To break the course of sin?
What new virtue have we gained,
  To make us rich within?

O the harvest he will reap,
  Who well his time employs!
Death for him will be, to sleep,
  Then wake to endless joys.

O my God! of life the source,
  Of death the author too;
Urge us on by thy sweet force,
  Thy holy will to do.

Glory, honor, praise and pow'r,
  To the mysterious Three;
May we all to our last hour,
  To them devoted be. *Amen.*

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CHAPTER.—*Ephes.* 4.

BE angry, and sin not; let not the sun go down upon your anger. Grieve not the holy Spirit of God, whereby you are sealed unto the day of redemption. Let all bitterness, and anger, and indignation, and clamour and blasphemy, with all malice, be taken away from you: be ye kind one to another, merciful, forgiving one another, even as God hath forgiven you in Christ.

Ant. Happily ends that day whose evils end with it, cancelled by true contrition; happily begins that night which is introduced with aspirations to our eternal rest.

NUNC DIMITTIS, *page* 83, *after which repeat the Antiphon.*

V. The day is thine, and the night is thine.

R. Lord, may we also be thine, by a constant fidelity in thy service.

Let us pray.

O God! whose gracious providence vouchsafes to put us frequently in mind of our own

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and the world's last end, by burying every day in the silent grave of night; sweeten, we beseech thee, and render familiar to our thoughts those uncertain periods, that we may be induced to make a proper use of the moments thou givest us; and thus, while we so often, and so easily obey the summons of nature, in yielding our bodies to rest by a suspension of the mental powers, we may acquire that holy conformity to thy divine will which will dispose us to resign them to the bed of dust, whenever thou callest us from this world, cheered always by the expectation of that eternal repose which awaits thy faithful servants in the world to come; through our Lord, &c.

Lord, have mercy on us, &c. *page* 84.

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OFFICE FOR TUESDAY.

Subject: Merciful providence of God, and our dependence on his power and goodness.

Fruit: Confidence in his paternal care, and gratitude for his protection.

MATINS.

Our Father, &c. *page* 18.

Invit. Come, let us adore our God that preserves us.

Come, let us adore our God that preserves us.

Psalm XXVII.

From thee, O Lord! we derive our being, and by thy goodness we continue to exist; shouldst thou withdraw thy hand for a moment, we would instantly return to the nothing from which we were taken.

Come, let us adore our God that preserves us.

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His providence shields us from all our enemies, and protects us in the hour of danger: by his grace he strengthens our weakness and defends us in the time of temptation.

Come, let us adore our God that preserves us.

Here his almighty power sustains our life, and mercifully allows us the grace of repentance, that setting to profit the time he bestows we may wisely provide for the world to come.

Come, let us adore our God that preserves us.

Shall we neglect our duty to him, who so lavishly pours out upon us his blessings? can we refuse to spend half an hour in the service of him who gives us all the day?

Come, let us adore our God that preserves us.

Glory be to the Father, &c.

Come, let us adore our God that preserves us.

Come, let us adore our God that preserves us.

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Hymn.

To him, my soul! thy thoughts now raise,
  Who from the shades of night,
Has called thee, in thy song to praise
  His goodness and his might.

When we laid down our weary head
  And sleep sealed up our eye;
His angels watched about our bed,
  To let no harm come nigh.

Now we are up, they still go on,
  And guide us through the day;
They never leave their charge alone,
  Whate'er besets our way.

And, O my soul! how many snares
  Lie spread before our feet;
In all our joys, in all our cares,
  Some danger do we meet.

The world its dazzling lures presents,
  The passions taint the mind;
The spirit of darkness also tempts
  To evil of every kind.

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Save us, O Lord! to thee we cry,
  From whom all blessings spring,
We on thy grace alone rely;
  Alone thy glory sing.

Glory to thee, eternal Lord!
  Thrice blessed three in one!
Thy name by all be ever adored,
  While time its course doth run. *Amen.*

Ant. If we have received all we have from God, why do we boast as if we had it of ourselves?

Psalm XXVIII.

Not unto us, O Lord! not unto us, but to thy own blest name give all the glory.

When we have used our utmost diligence, and made every exertion in our power,

What can we do, but look up to thee, and expect from thy blessing the success of our efforts?

When we have implored thy gracious mercy, and offered the holy sacrifice of our altar to obtain it,

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What can we do, but submit our petitions to thee, and await with resignation the expression of thy holy will?

We know, and thou thyself hast taught us, unless thou defend the city, in vain shall we attempt to guard it.

We know, and our own experience tells us, unless thou reach forth thy hand, we shall always be in danger of sinking.

Every moment of the day is given by thy goodness, and every step we make, is conducted by thy power.

Even the words we now recite, cannot be pronounced without thy assistance.

If thou deny this aid, who can force thee to change thy will, or question the justice of thy decrees?

Are we not all thy creatures, O gracious God! and, as helpless children, reclining on the bosom of thy providence?

Are we not all as clay in thy hands, to be formed into any shape and converted to any use thou pleasest?

Behold, we confess, O Lord! in thee we live, in thee we move and have our being.

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All our sufficiency proceeds from thee, and all our success depends on thy favor.

Others may point out to us the way we should go, but thou alone canst enable us to walk.

Others may tell us the way, but even they must first learn it from thee.

They must be moved by thee to act the part thou requirest, and so all at last is to be referred to thee.

Should we presume, O Lord! to attribute to ourselves any of the graces we enjoy,

Thy mighty truth would stand up against us, and our own infirmities would condemn us.

Should'st thou rigidly examine our hearts and ask, who is the author of all their movements,

We should be compelled to hang down our heads and humbly to acknowledge,

That we are nothing, O Lord! but what thou hast made us; and have nothing but what thou hast given us.

Only our sins are entirely our own, which oh! may thy grace extinguish forever.

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May all presumption in our own abilities be laid aside, and all our confidence be placed in thee.

May even our frailties lead us to depend on thee, by convincing us of our own misery and insufficiency.

Thus will thy power, O God! be magnified in our weakness, and thy mercy triumph in allaying our manifold evils.

Glory be to the Father, &c.

Ant. If we have received all we have from God, why do we boast as if we had it of ourselves?

Ant. God is my Saviour, whom shall I fear? God is my protector, of what shall I be afraid?

Psalm XXIX.

Thus are we dependent on the mercy of God, and happy should we be did we but know our own true interest.

We and all our concerns are confided to his care; could we have any greater security than the enjoyment of his protection?

Is he not wise enough to dispose all things for our greater good, he who so admirably regulates this material world?

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Has he not the power to execute his purpose, he who can command the will of men and angels?

Has he but little inclination to favor us, he who desires our felicity more than we do ourselves?

He feeds the birds of the air, and arrays in splendor the lilies of the field;

Without his providence not a sparrow falls to the ground; and shall we not trust in his paternal care?

Can we believe that he will now forsake us, after having so long extended to us the favour of his kind superintendence?

Will he refuse us blessings of minor importance, after having manifested his goodness by so many extraordinary graces?

If he has freely bestowed upon us his dearest Son, will he not with him give us all we can desire?

All that is really conducive to our happiness, and useful in securing our eternal welfare?

If our necessities are the result of extravagance and folly, we cannot expect that he will encourage us in our sins.

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We should rather strive to moderate the desires of our heart, and correct the vices that have produced these sufferings.

But if our wants are urgent, and not imputable to faults on our part, he will sooner work a miracle than violate his word;

That word which has so often been solemnly pledged to us, and so often faithfully accomplished.

Listen to those who in former times, were witnesses of the wonders he wrought in favour of his servants.

He filled the poor widow's cruet with oil, and gave food to his prophet by the ministry of a raven:

He divided the sea to afford a passage for his chosen people, and quenched their thirst with water gushing from the rock:

He charged his angels to wait on them, and nourished them in the wilderness with the bread of heaven.

Thy charity, O my God! is still the same for those who confide in thee.

Thy all-seeing wisdom governs the world with the same inexhaustible goodness:

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Or rather the streams of thy mercy flow more copiously upon us, for they run in a wider channel.

Thou hast brought thy refreshing waters from above the heavens, and hast given us in the communion of thy body and blood, a fountain springing up to eternal life:

A fountain of joy and bliss to revive our languid hearts, and overflow them with a torrent of everlasting pleasures.

Glory be to the Father, &c.

Ant. God is my Saviour, whom shall I fear? God is my protector, of what shall I be afraid?

Ant. Seek first the kingdom of God and his justice, and all things else shall be added unto you.

Psalm XXX.

Let us then set down in peace, O my soul! and rest securely in the bosom of providence.

Let us not disturb the order of those mercies, which God has portioned out to us in his eternal counsels.

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Every event may become for us an occasion of virtue, and every act of virtue is a step further to our glorious end.

If our affairs succeed, let us praise our great benefactor, and reflect what will be given us hereafter by him who so favors us here.

If we fail in our undertakings, let us submit to the will of heaven, and learn by our crosses in this world to value still more that which is to come.

Whatever happens, let us never forget to provide for the future life, and be contented with the present.

Should we not patiently accept a transient evil, from him who has bestowed upon us so much good?

Should we not be perfectly satisfied to know, that God will grant whatever is necessary to our happiness?

How ungrateful are we! should we spend our whole life in thanksgiving, it would not repay the common blessings we all enjoy.

The air we breathe and the sun that shines upon us; the water and the earth that so faithfully minister to our wants;

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The use of our senses, and the exercise of the various faculties we possess;

All these, O Lord! thou givest in common to the good and to the bad, and for the least of these favors no one can sufficiently praise thee.

What shall we say of those sublime, supernatural gifts, a son of God to redeem us, a heaven to reward us?

What shall we say? can we complain, that some few perhaps are more prosperous than we are?

Should we not rather look upon the many below us, and be thankful to see ourselves more favored than they?

Should we not take into view the numberless evils that mankind suffer, and bless our God that he has so far preserved us from them?

What if we had some desperate canker preying upon our face, or a noisome leprosy spreading over our skin?

These evils are the appendages of our nature, and more than these are due to our sins.

Yet what would we not give to be free from them and to be as we now are? how gladly

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would we exchange our situation for a less serious, affliction?

Were we to view properly the miseries to which we are subject, we would always find abundant reasons to be grateful to God.

But if we lose sight of those rules that should direct our judgments, we will imagine even in the happiest state, cause to murmur and be dissatisfied.

Did we adore, as we ought, the wisdom of God, we would easily leave to him the government of the world.

Could we understand the hidden motives of his decrees, we would discover in them the most perfect union of justice and mercy.

Teach us, O thou light of our minds! teach us to interpret with submission thy sacred ordinances.

Suffer us not to follow our private spirit, lest we create for ourselves fictitious and voluntary evils.

May we always look upon the afflictions thou sendest us, as means to correct, and not to destroy us; to prevent some sin or afford the opportunity of practising some virtue.

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May we always believe that the trials thou dispensest, will be taken away, as soon as they cease to be requisite for our real welfare.

Meanwhile, O gracious Lord! we will be resigned to thy holy will, and not impatiently dictate to thy providence.

We will rejoice that our lot is in thy hands; and that thy mercy will dispose all things for our greater good.

Direct, as thou pleasest, our condition here; only our portion hereafter; let it be with thy elect!

Glory be to the Father, &c.

Ant. Seek first the kingdom of God and his justice, and all things else shall be added unto you.

Our Father, &c.

LESSON 1.—*Prov.* 3 and 16.

FORGET not the law of God, and let thy heart keep his commandments. For they shall add to thee length of days, and years of life and peace. Have confidence in the Lord

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with all thy heart, and rely not on thy own prudence. In all thy ways think on him, and he will direct thy steps. Be not wise in thy own conceit: fear God, and decline from evil. Let not those things depart from thy eyes; keep the law and counsel; and there shall be life to thy soul and grace to thy mouth. Then shalt thou walk confidently in the way, and thy foot shall not stumble. If thou sleep, thou shalt not fear; thou shalt rest and thy sleep shall be sweet. Be not afraid of sudden fear or of the power of the wicked falling upon thee; for the Lord will be at thy side, and will keep thy foot that thou be not taken. When the ways of a man shall please the Lord, he will convert even his enemies to peace. The heart of man disposeth his way; but the Lord must direct his steps.

R. Though there is no wisdom nor counsel against thee, O Lord! for all things are directed by thee to the accomplishment of thy ends, thou guidest in thy mercy all who submit to thee. *Grant that always mistrusting ourselves, we may rely with confidence on thy goodness.

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V. In vain should we labour without thy blessing, for against thy decrees no policy can stand. Grant that always, &c.

LESSON 2.—*Eccli.* 2, 3, and *Eccl.* 8.

WHEN thou comest to the service of God, stand in justice and fear, and prepare thy soul for temptation. Take all that shall be brought upon thee, and in thy sorrow endure, and in thy humiliation keep patience: for gold and silver are tried in the fire, and acceptable men in the furnace of humiliation. Seek not the things that are too high for thee, and search not into things above thy ability; but the things that God hath commanded thee, think on them always: and in many of his works be not curious. Because sentence is not speedily pronounced against the wicked, the children of men commit evil without fear. But though a sinner do evil a hundred times, and by patience be borne withal, I know that it shall be well with them that fear God. There are just men to whom evils happen as

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though they had done the works of the wicked, and there are wicked men who are as secure, as if they had the deeds of the just. All things equally happen to the just and to the wicked, to the good and the evil.

R. O Lord! we adore the dispensations of thy providence, that maketh thy sun to shine upon the good and the bad. Thou dispensest the blessings of this life with a seeming negligence, to teach us, *That heaven is our destination, that nothing but eternity merits our serious attention.

V. Guide us, we beseech thee, in our journey through the world, and permit us not to be discouraged by the trials we meet with; but rather to learn from them that important instruction,—That heaven, &c.

LESSON 3.—*Matth.* 6.

BE not solicitous for your life, what you shall eat, nor for your body what you shall put on. Is not the life more than the meat: and the body more than the raiment? Behold

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the fowls of the air, for they sow not, neither do they reap or gather into barns: yet your heavenly Father feedeth them. Are not you of much more value than they? and which of you by thinking can add to his stature one cubit? And for raiment why are you solicitous? Consider the lilies of the field how they grow: they labor not, neither do they spin. And yet I say to you, that not even Solomon in all his glory was arrayed as one of these. Now if God so clothe the grass of the field which to day is, and to-morrow is cast into the oven, how much more you, O ye of little faith? Be not solicitous, therefore, saying: what shall we eat, or what shall we drink, or wherewith shall we be clothed? For after all these things do the heathens seek. For your father knoweth that you have need of all these things. Seek ye therefore first the kingdom of God, and his justice, and all these things shall be added unto you. Be not therefore solicitous for to-morrow; for the morrow will be solicitous for itself. Sufficient for the day is the evil thereof.

R. Ye that fear the Lord, hope in him, and his mercy will soon be manifested to you;

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love him, and your hearts will be strengthened against all the vicissitudes of life. *Who has ever observed his commandments, and been forsaken?

V. No; God is compassionate and merciful, he will forgive all who repent of their sins, and will never refuse to protect those who truly seek him. Who has ever, &c. Glory be to the Father, &c. Who has ever, &c.

Te Deum, 37.

LAUDS.

Ant. Praise the Lord, O my soul! and be ever mindful of his mercies.

Psalm XXXI.

Be thou eternally adored, O God of my salvation! and may thy praises be sung by thy servants forever.

When our first parents disobeyed thy precepts, to the ruin of themselves and their whole posterity,

Thy mercy immediately provided a remedy, and graciously promised them a redeemer;

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A redeemer who would conquer sin and death, and crush the head of the serpent;

A redeemer who would fully repair the losses of mankind, and render our condition better than it was before:

Enlightening our eyes with a clearer view of those excellent truths that conduce to our peace of mind,

And sustaining our nature by a more invigorating grace, under all the trials we have to encounter:

Till we arrive at the place of our rest, and be received into the kingdom of everlasting glory.

O blessed Saviour, our strength, our guide! who knowest and hast compassion on our weakness;

Who in thy tender care hast provided us with the most effectual means of promoting our real welfare;

How easy hast thou made the way to heaven! how light is the burden thou layest upon thy followers!

We have only to love thee, our great benefactor, and we perfectly fulfil every point of thy law.

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We have only to desire the possession of thee, our supreme beatitude, and we are sure to obtain an eternity of joy.

Blessed, O my God! be the wisdom of thy providence, which alone knows how to draw good out of evil;

Which has not only restored us to our primitive state, but has found even in our fall, a motive for conferring upon us still greater distinctions.

Lord! as thy goodness turns all things to the advantage of thy elect, may thy elect praise that goodness for all eternity.

Glory be to the Father, &c.

Psalm XXXII.

Admirable, O Lord! were thy promises to man, but infinitely more so was the execution of them.

Thou didst not depute an angel to supply thy place, nor entrust so important a work to the ministry of a seraph:

But thou thyself didst bow the heavens and come down, in thy own adorable person, to effect our redemption.

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Thou clothedst thyself in our frail nature, and vouchsafedst to be born of an humble virgin.

Thou condescendedst to exhibit the infirmities of a child, and of a child whose parents were poor and unesteemed in the world.

Thou didst not disdain the wretched accommodations of a stable, though so unsuited to the birth of the king of heaven.

Thou wast satisfied with the manger as a cradle, and cheerfully preferredst the inconveniences of poverty to all the comforts that wealth could bestow.

Thy only attendants were the faithful Joseph, who stood by thee and supplied thy wants according to his ability,

And thy pious mother who embraced thee, and wrapt thy tender limbs in swaddling clothes.

Be astonished, O ye heavens! and wonder, O earth! and let all creatures humbly bow their heads.

Bow down and adore that incomprehensible mystery, THE WORD WAS MADE FLESH AND DWELT AMONG US.

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But we, who are most deeply concerned in it, the unhappy children of Adam,

Let all our faculties be absorbed in the consideration of so unspeakable a mercy;

Beholding how low the Son of God has stooped to overcome the pride of our corrupted nature:

How low he has descended to raise us from the earth, and elevate us to the felicity of his own kingdom.

Lift up thy voice, O my soul! and sing a joyful hosannah to thy new-born Saviour.

Call upon the blessed angels to celebrate his birth, and repeat with them that heavenly anthem, 'glory to God on high, on earth peace to men of good will.'

Glory be to the Father, &c.

Psalm XXXIII.

Rejoice, all ye faithful nations of the earth! whenever you hear the sweet name of your dear redeemer.

Rejoice, and adore that merciful Jesus, at the sound of whose name every knee must bend, in heaven, on earth and in hell.

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He is the Son of the everlasting God, the image of his Father's glory, and the figure of his substance.

He is that great Messiah whom the prophets foretold; who was so long expected by the patriarchs and other servants of God.

At length, in the fulness of time, he came, to visit in person our miserable world.

He came, and displayed his almighty power by innumerable miracles, which were all prompted by an ardent love for us.

He gave to the lame the use of their limbs, and filled them with joy and gratitude.

He opened the ears of the deaf, and restored the sight of them who had been born blind.

He loosened the tongues of the dumb that they might speak; O may he lead ours to sing his praises!

He cleansed the leper by a word of his mouth, and cured those who but touched the hem of his garment.

To the poor he revealed the treasures of his gospel, and taught the simple the mysteries of his kingdom.

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He cast out devils at his will, and compelled them to acknowledge and adore his sacred person.

The dead he raised to life; nay, even himself, after being slain for our sins and placed in a sepulchre defended by a strong guard,

He raised again by his own omnipotence, glorifying our nature, and then carrying it up to the highest heavens.

All these stupendous works, O divine Saviour! were performed by thy almighty goodness;

To give to thy doctrine the sanction of heaven, and insinuate thy precepts by the wonders of thy mercy;

That thus we might be induced to believe in thee, and obeying thy law be eternally saved.

O let not all this love, dear Lord! be lost, which has been manifested by so many acts of beneficence.

That we may profit by it, we ask of thee one miracle more in addition to the many thou hast performed;

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To soften the obduracy of our hearts, and make them sensible of thy tender mercies and our own obligations.

Rouse our slumbering spirits from the consideration of earthly things, that we may dwell with thee above;

That after admiring and praising the wonders of thy grace in this world, we may sing forever the wonders of thy glory in the next.

Glory be to the Father, &c.

Ant. Praise the Lord, O my soul! and be ever mindful of his mercies.

CHAPTER. *Jude*, v. 24, 25.

To him who is able to preserve you without sin, and to present you spotless before the presence of his glory with exceeding joy in the coming of our Lord Jesus Christ; to the only God our Saviour, through Jesus Christ our Lord, be glory and magnificence, dominion and power, before all ages, both now, and forever. *Amen.*

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Hymn.

LET others take their course,
And sing what name they please:
Let wealth or beauty be their theme,
Or aught such things as these;

For me, I'll ne'er admire
A mass of glittering clay;
Howe'er it shines, it is but dust,
And shall to dust decay.

Sweet Jesus is the name
My soul loves to adore;
Sweet Jesus is the charming word,
That can my life restore.

When I am dead with grief,
Or, what's still worse, by sin;
I call on Jesus, and he hears,
And I to live begin.

Wherefore to thee, bright name!
I gladly bow thus low;
To express the homage of my heart,
My gratitude to show.

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Live, glorious king of heaven!
Our God and sovereign Lord;
Live, Father, Son and Holy Ghost,
By all be ever adored! *Amen.*

V. Delight in the Lord,
R. And he will give thee the requests of thy heart.

Antiphon at the BENEDICTUS. 57.

No evils shall happen to him that feareth the Lord; but in temptation God will keep him and deliver him from evils.
V. O Lord! hear my prayer,
R. And let my cry come unto thee.

Let us pray.

O God! the source of all being and the author of every good gift, on whose gratuitous and overflowing bounty we continually depend; awaken in our hearts, we beseech thee, that fervent gratitude and lively confidence by which we will at once acknowledge thy past mercies and secure to ourselves a continuance

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of them for the time to come, through Jesus Christ, thy Son, &c.

COMMEMORATIONS, *page* 53.

VESPERS.

OUR Father, &c., *page* 59.

Ant. Who is like to thee, O Lord of hosts! thou art mighty, and thy truth is round about thee.

Psalm XXXIV.

SPEAK no more proudly, vain dust! nor provoke any longer the living God.

Seal up thy lips in humble silence, and recall, with trembling, his dreadful judgments.

Remember how the earth once opened and swallowed up so many thousands in its bosom.

Remember how the clouds rained fire and brimstone, and buried whole cities in their own ashes.

Remember how the waters of the deluge overspread the world, and swept away almost the whole human family.

Consider the cause of all this ruin and devastation, and tell it aloud to the violator of God's sacred law.

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Tell him it was sin, and such as his, that called forth these measures of divine justice.

Sin hurled the angels from heaven, and enveloped them in eternal darkness.

Sin banished Adam out of paradise, and converted that delicious garden into a wild and barren waste.

O God! how terrible is thy mighty arm, when thou extendest it to be avenged of thy enemies!

O sin! how fatal is thy malice that draws upon our heads the thunderbolts of heaven!

O my soul! how senseless must he be, who, with a guilty conscience, is heedless of the dangers that threaten him!

Can we think of these amazing truths, and not tremble at the wrath of divine justice?

Can we consider the deplorable end of the sinner, and still go on in the ways of iniquity?

Even while we are singing thy praises, O glorious Lord! we should fear, lest thou find something reprehensible in the performance of this duty.

What should we do then, when we see ourselves on the point of offending thee?

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What should we do when we know we have been ruined by offending thee?

Impress upon our minds, O infinite majesty! a salutary fear of thy judgments;

Change the levity of our hearts into a holy compunction, and bring down our proud spirits under the obedience of thy law.

May our consciences never cease to admonish us, and to warn us of our obligations!

What a misfortue for us, were we to become insensible to the most powerful means of rousing us to a sense of duty!

Permit not, O Lord! so great an evil; but grant that the exercise of thy justice towards others, may be a useful lesson to ourselves.

Glory be to the Father, &c.

Ant. Who is like to thee, O Lord of hosts! thou art mighty, and thy truth is round about thee.

Ant. The mercy of the Lord is from eternity to eternity upon them that fear him.

Psalm XXXV.

Wipe away the tears from thy eyes, O my soul! and banish far the gloom of despair.

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He that is infinitely powerful to punish, is full as infinite in goodness to save.

How often have we broken his divine commands? yet the earth still sustains and serves us!

How often have we abused the favors we have received? yet the clouds still shower upon us in abundance the blessings of heaven!

When the waters would advance beyond their limits and threaten the happiness of man,

He repressed their temerity, and gave them the command; hitherto shall you come, and no further.

The ambitious angels were alone excluded from his mercy, because their obstinacy refused to seek it.

Had they disclaimed their offences, and turned again to the service of their maker,

His clemency would soon have revoked their sentence, and restored them to the brilliant stations they formerly occupied.

But O the excess of mercy vouchsafed to Adam, and to us his frail posterity!

For whom the sovereign king of heaven humbled himself so far as to descend upon earth,

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To lead a poor, laborious life, and suffer a painful, ignominious death;

To teach us how to live, and how to die, and thus secure an eternal happiness.

Glory be to the Father, &c.

Ant. The mercy of the Lord is from eternity unto eternity upon them that fear him.

Ant. Sing to the Lord a new canticle, because he hath done wonderful things.

Psalm XXXVI.

What praise and thanksgiving are not due to the Lord for all his mercies.

When we lay buried, alas! in the abyss of nothing, his own free goodness first called us into existence.

He watched over us at our birth, and led us safely through the perilous age of infancy;

Committing us to the guardianship of his angels, lest any evil should befall us.

How many dangers have we happily escaped, by the interposition of his merciful providence!

How many blessings do we daily receive, and all flowing from his bountiful protection!

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In our youth he afforded us instruction in science and virtue;

He has appointed pastors to nourish our souls with the word of life; and conduct them safely in the ways of bliss;

He has founded his church upon an immoveable rock, to render our faith firm and unshaken;

He has supplied us with the sacraments, which are perpetual sources of grace and spiritual life.

All this thou hast done, O merciful Lord! the wise disposer of heaven and earth;

All this thou hast done, and thou still continuest in innumerable ways to draw us to thy service.

Thou commandest us to ask, and promisest to grant: thou invitest us to seek, and assurest us of success in finding what we look for.

Thou vouchsafest even thyself to stand at the door and knock, and if we open, thou enterest and fittest our hearts with joy.

If we forget thee, thou remindest us of our duty; if we wander from thee, thou goest in search of us like a good shepherd;

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If we defer our amendment, thou patiently waitest for us, and when we return, thou openest thy arms to embrace us.

O my God! from all eternity thou hast cast thy gracious eye upon us, and destined us to be the objects of thy special care.

We know thy ways are unsearchable, and no one can sound the depth of thy counsels:

Yet may we safely conclude, that if thou lovest us when we did not exist, thou wilt not forsake us, now that we strive to love thee.

If thou soughtest us when we had lost our way, thou wilt not refuse to direct us, when we desire to follow thee.

Accomplish, O Lord! thy holy purposes, and finish in thy servants the work which thy mercy has commenced.

Glory be to the Father, &c.

Ant. Sing to the Lord a new canticle, because he hath done wonderful things.

CHAPTER.—*Rom.* 5.

GOD commendeth his charity towards us; because when as yet we were sinners, accord-

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ing to the time, Christ died for us: much more therefore, being now justified by his blood, shall we be saved from wrath through him.

Hymn.

Sing, my soul! his wondrous love,
Who from his bright throne above,
Ever watchful o'er our race,
Still to man extends his grace.

Heav'n and earth by him were made,
By his power all things are swayed;
What are we, that he should show,
So much love to us below?

Shall we hope in earthly things,
When to hope in God thus brings,
Every blessing to us here,
All that should to us be dear.

Sing my tongue! his holy name,
And his praise with joy proclaim:
Could we e'er the gifts repay,
Which he sends us every day?

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May all creatures bless thee, Lord!
May'st thou always be adored!
For they owe all to thy care,
What they have, and what they are. *Amen.*

V. I will praise thee, O Lord! among the people.

R. For thy mercy is great above the heavens.

Antiphon at the MAGNIFICAT. 73

BETTER is a little to the just, than the great riches of the wicked; for the arms of the wicked shall be broken into pieces, but the Lord strengtheneth the just.

V. O Lord! hear my prayer,

R. And let my cry come unto thee.

Let us pray.

O God! who even in thy anger rememberest mercy, and threatenest the sinner, only to convert him to the ways of justice and peace; look down, we beseech thee, upon our weakness; and grant that a due sense of the blessings we continually receive at thy hands, may defend us from the violation of thy law,

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and attach us irrevocably to thy service; through Jesus Christ, thy Son, &c.

V. O Lord hear, &c., *page* 74.

COMPLIN.

V. Our help, &c., *page* 75.

Ant. Thou art, O Lord! all goodness and patience; and we, alas! all sin and disobedience.

Psalm XXXVII.

How ungrateful are we, O God! how strangely regardless of our manifest duty!

Every creature hears thy voice, but us; every thing but us is governed by the laws thou hast established.

The sun rises at regular periods, and sets exactly at his appointed time.

If thou commandest, he stands still, and will even go back in obedience to thy will.

And yet the sun looks not for any reward, nor does he aspire to a higher firmament.

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We who expect this glorious recompense, and aim at nothing less than the heaven of heavens,

Shall we forget the law of our God, which alone can teach us the way to this eminent happiness?

We who have been redeemed by the blood of Jesus Christ, through the pure mercy of God,

Shall we disregard the merits of such a Saviour, whose only design is to insure the peace of our souls?

Shall we be insensible to so ardent a charity, whose only effect is to make us happy?

O may thy holy will, dear Lord! be the rule of our life, and thy gracious hand our only guide!

O may thy infinite goodness engage us to love thee, and thy blessed love prepare us to enjoy thee!

Glory be to the Father, &c.

Psalm XXXVIII.

O THAT we pursued with fervor the way to heaven! but alas! we are not guided by thy sacred maxims.

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We run with eagerness after that which thou forbiddest, and what thou commandest we can scarcely be induced to perform;

We boldly expose ourselves to temptation and sin, which duty requires us to shun more than death;

We are alarmed at a trivial loss, or the frown of a fellow-being, when thou biddest us proceed with an undaunted courage;

We act according to the dictates of fancy, and expect thy providence should yield to our humour;

We would have thee to direct the course of thy mercies, as it suits our whim and convenience:

Pardon, O Lord! this extraordinary folly, and teach us to submit to thee,

That we may observe exactly what thou prescribest, how opposed soever to our inclinations.

Thy wisdom, we know, is well acquainted with our infirmities, and thy goodness is always pleased to relieve them.

Glory be to the Father, &c.

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Psalm XXXIX.

The sun that shines over our head, serves also, O Lord! to remind us of our duty to thee and our neighbour;

Its cheering light enlivens all nature, and imparts a salutary warmth to the immense vanity of thy creatures;

Instructing us to fulfil thy word, that the light of our good example may shine before men, and awaken in their hearts the fire of divine charity.

As the sun, when under a cloud, is really above it, so should we always be superior to the trials we endure here below;

And though occasionally enveloped in the gloom of sorrow and affliction, never cease to follow the light of virtue,

Pursuing the same steady course in the practice of duty, whatever fluctuations of good or evil fortune may cross our path.

In this only do we rejoice to be different from the brilliant king of day;

That while he vanishes every evening from our view, and at length will be permanently extinguished;

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We will finish our course here, and sink below the horizon of this world, only to rise and set no more, but to shine perpetually in the firmament of everlasting glory.

Glory be to the Father, &c.

Ant. Thou art, O Lord! all goodness and patience, and we alas! all sin and disobedience.

Hymn.

Be praised, O Lord! thy wisdom deep,
That regulates the day:
And in the night affords us sleep,
To rest us in our way.

If work the labourer's strength impairs
Or thoughts the studious mind;
They know that all their passing cares
In thee relief will find.

As every night lays down our head,
And morning op'ns our eyes;
So shall the dust be once our bed,
Thus do we hope to rise.

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To rise and see that beauteous light,
  Spring from those eyes of thine,
Not to be veiled by any night,
  But clear forever shine.

All glory to the sacred Three,
  One ever living Lord,
As at the first, still may he be,
  Beloved, obeyed, adored. *Amen.*

CHAPTER.—1 *Pet.* 4.

THE end of all approacheth; be prudent, therefore, and watch in prayers; but before all things, have a mutual charity among yourselves, for charity covereth a multitude of sins.

Antiphon at the NUNC DIMITTIS. 83

THE peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus.

V. In the night I have remembered thy name,

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R. And have kept thy law, O Lord!

Let us pray.

O merciful God! whose law is the dictate of the highest wisdom, and the foundation of our happiness; grant us, we beseech thee, that spirit of obedience which will lead us to comply at all times with thy holy precepts, and afford us the consolation of enjoying thy friendship here, as well as the hope of participating thy glory hereafter; through our Lord, &c.

Lord have mercy on us, &c., *page* 84.

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OFFICE FOR WEDNESDAY.

Subject; The justice of God, and the importance of combating the passions.

Fruit; Zeal for our salvation.

MATINS.

Come, let us adore our God that governs us.
Come, let us adore our God that governs us.

Psalm XL.

He is our sovereign Lord and master; the absolute king of heaven and earth: he understands perfectly the nature of all things, and the various relations that exist among them.

Come, let us adore our God that governs us.

To every creature he assigns a proper office, and guides all its movements, leading it effectually, though gently, to the execution of his designs;

Come, let us adore our God that governs us.

He governs all things with infinite wisdom, and for the good of them who love him: his

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counsels are deep and beyond our reach, but all his ways are just and merciful.

Come, let us adore our God that governs us.

He governs his enemies with a rod of iron, and punishes their obduracy with eternal misery: but his servants he blesses with the privilege of children, and provides for their reward a rich inheritance.

Come, let us adore our God that governs us.

Glory be to the Father, &c.

Come, let us adore our God that governs us.

Come, let us adore our God that governs us.

Hymn.

OPEN thy eyes, my soul! and see,
Once more the light returns to thee:
Look round about and choose the way,
Which thou wilt travel o'er to day.

Think of the dangers thou may'st meet,
And always watch thy sliding feet:
Think where thou once didst fall before,
And mark the place, and fall no more.

Think of the helps thy God bestows,
The grace which on the christian flows;

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Think of the sweets thy soul did feel,
When thou didst well, and do so still.

Think of the pains that will torment
The sinner who will ne'er repent:
Think of the joys that wait above,
To crown the works of holy love.

O my dear Lord! guide thou my course,
And urge me on by thy sweet force:
Direct me that I always tend,
By thee my way, to thee my end.

All glory to the sacred Three,
One undivided Deity:
We praise thee, just and mighty Lord!
By all may'st thou be ever adored. *Amen.*

Ant. The day will come, it will infallibly come, when God will destroy all that work iniquity.

Psalm XLI.

Why are you joyful, unhappy beings; why tire yourselves in the ways of sin?
Ways that indeed seem smooth and pleasant

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at first; but are full of danger, and ultimately lead to ruin.

How can you boast of an agreeable life, you who lie sleeping in the arms of death?

Awake and chase away the dream that thus so fatally deceives you;

Awake, and let the tears gush from your eyes, in considering your dreadful situation.

Whither, alas! will your souls be hurried, when in cold despair, you will bid adieu to this world, and its fleeting pleasures.

They will be driven from the presence of God, and shut up in the prisons of eternal wo.

There they will remain, the victims of inexpressible torments; weeping, wailing, and lamenting forever.

Their mind will be racked by the most painful reflections, dwelling constantly on the intensity of their sufferings.

Their hearts will long even for a moment's relief, but cruel despair will be their portion forever.

Their memory will serve only to renew their miseries, and their whole soul will be overwhelmed in a sea of bitterness.

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They will say to the mountains, fall upon us; and to the hills, shield us from the anger of the Almighty:

But in vain will they address themselves to creatures, the wrath of God has overtaken them, and their sins will fill them with confusion.

There every vice will have its appropriate chastisement, according to its peculiar depravity.

The lascivious will burn in an unquenchable fire, perpetually inflamed and excited by their own passions;

The glutton and the drunkard will vainly sigh for a drop of water to cool their tongues;

The furious temper will rage in all its madness, and envy will prey with renewed activity upon its unhappy victims:

The riches of the covetous man will be so many thorns in his side, and the proud will be trampled under foot by those whom they had despised.

The slothful spirit will deplore, but too late, its thoughtless disregard of time, and languish with grief at its inability to repair the evil.

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But O what horrid pangs shall seize them all, piercing and torturing their inmost soul,

When they shall see themselves eternally deprived of the bright and blissful vision of their God!

When they shall see themselves forever banished from the sweet and enrapturing presence of their Saviour!

That God who made them to be partakers of his glory; that Jesus who redeemed them to be the heirs of his supreme felicity!

Will they not curse the day of their birth, as well as the unfortunate companions that led them into sin?

Will they not curse this vain, deceitful world, crying out in the despair of their souls;

Is this the effect of those fond desires, in the gratification of which we placed our happiness?

Alas! what does it avail us, to have enjoyed all the pleasures, and attained all the honors this life could bestow?

They have all vanished away, like a shadow, and as a cloud of smoke that is scattered before the wind:

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But the remorse and punishment will endure forever, and torment our spirits with perpetual anguish.

O sad expectation of a dissolute life! O dreadful consequence of an impenitent death!

Eternally to long for what we never can enjoy; eternally to suffer what we never can escape!

Blessed be thy gracious providence, O God! that so mercifully forewarns us of the danger;

O save us, dear Lord! from this dreadful visitation of thy justice;

Impress upon our minds a sovereign horror for sin, and a salutary fear of thy judgments,

That if thy glorious promises move not our hearts, the dread, at least, of hell, may animate us in the pursuit of heaven.

Glory be to the Father, &c.

Ant. The day will come, it will infallibly come, when God will destroy all that work iniquity.

Ant. The day will come, it will infallibly come, when God will crown all who zealously aspire to his glory.

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Psalm XLII.

Why do you mourn, ye children of light, to whom belong the promises of bliss?

Who reap by your exertions the pleasant fruits of piety, and the continual joys of a good conscience,

Who taste already the sweetness of hope, and hereafter will be satisfied by the full accomplishment of your desires?

What can disturb the peace of those whom the God of infinite power has taken under his special care?

Whom he has adopted into his own family, and destined to be the heirs of his kingdom;

That blessed kingdom where all delights abound; whence sorrow and grief will be excluded forever;

Where no one suffers, or grows old, or dies; but flourishes in health, and youth, and immortality:

Where no one is perplexed with care or apprehension, but reposes in perfect security:

Where we shall no more be the sport of chance, no more exposed to the danger of temptation;

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Where we shall no more be troubled by others, no more disquieted by our own passions.

No, we shall dwell in continual peace, and be overwhelmed with indescribable joy;

Joy in the excellence of our glorified bodies; joy in the perfections of our elevated souls;

Joy in the sweet society of the blessed; joy in the glorious company of the angels:

Joy in the ravishing sight of our beloved Saviour; joy in being united with the God of infinite grandeur and beauty.

All shall be joy, and love, and peace, and all will endure for eternal ages.

Let then the impenitent sinner be terrified, and the obdurate heart be racked with despair;

As for the innocent and virtuous, they will be glad, and the servants of God will exult and sing;

Sweet is the yoke of thy love, O Lord! and light the burthen of thy commandments:

But, oh! how far more rich is the fulfilment of thy promises! how infinitely greater thy glorious rewards!

When every virtue shall wear its respective crown, and be invested with its peculiar glory;

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When the humble shall be exalted, and the poor in spirit arrayed in the splendor of kings.

When the meek shall possess the land, and they who have mourned, be filled with eternal gladness.

When the clean of heart shall see the God of all purity, and the lovers of peace enjoy the privileges of his children:

When they who have hungered and thirsted after justice shall be satisfied, and the merciful shall receive the reward of their benevolence;

When they who suffer persecution shall be superabundantly repaid, and they who instruct their brethren on earth, will shine like the stars of heaven;

When they who have relinquished every thing for the love of God, shall receive a hundred-fold in return, and thus proclaim aloud the goodness of the almighty:

Is this the effect of the little pains we took? is this the compensation for those petty losses we suffered?

Happy we, who for having renounced mere toys, are now raised to this eminent happiness.

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Millions of years shall pass away, and our glory shall not fade, nor will it ever be nearer its end.

Thus will they all rejoice, without interruption, or molestation; thus will they sing and all the heavens join with them.

O sweet expectation of a pious life! O happy consequence of a holy death!

Eternally to be free from whatever can afflict us, eternally to enjoy whatever can be a source of delight!

Blest be thy gracious providence, O God! that attracts us by such magnificent rewards.

As thou hast prepared for us this felicity, O prepare us by thy grace to obtain it.

May this all-important work engage our whole attention, and the greater portion of our time;

May we every morning renew our hopes of eternal life, and close the evening with the same joyful anticipations.

Glory be to the Father, &c.

Ant. The day will come, it will infallibly come, when God will crown all who zealously aspire to his glory.

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Ant. What will it profit us to gain the whole world, and lose our own souls? or what shall we give in exchange for our souls?

Psalm XLIII.

Come now, my soul! and choose; for life and death are set before thee.

Choose while thy merciful Lord affords thee an opportunity; lest the night of darkness surprise thee in thy impenitence.

Choose, but remember that an eternity is at stake, and examine well ere thou come to a determination.

Call all the pleasures of the world before thee, and ask if any of them be worth the labor which is commonly undergone to acquire them.

Ask if the gratification of some irregular desire, can repay the loss of an immortal good!

Ask if the vain, prohibited objects thou lovest, deserve thy affection more than thy creator.

Are they more worthy in themselves, or

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more profitable to thee, that thou shouldst prefer them to thy redeemer?

Dost thou expect to be at peace in the enjoyment of them? or everlastingly happy in the possession of them?

Will they comfort thee at the hour of thy death, or plead thy cause at the day of judgment?

O no; they but deceive thee with a smiling look, which thou hast too often discovered by a sad experience.

Heaven alone affords real content; heaven alone fills us with delight.

Take away, therefore, your allurements, false world! and leave me free for better thoughts.

Turn thou thy face to me, dear Jesus! and keep my eyes always fixed upon thee;

That I may look continually on the glory of thy divine countenance, and be ravished forever with the charms of thy sweetness.

Thee alone, chaste spouse of our souls! thee alone I choose, and dedicate myself entirely to thy service.

Thou art my supreme and only Lord! be thou my portion and inheritance forever.

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But, O dearest Lord! do thou assist me, and guide my uninstructed soul to find and possess thee.

Did we clearly see what we now believe, we would soon be induced to change our life, and fix our hearts on thee.

Did we but see the wicked in the flames of hell, or hear them cry out in the midst of their torments,

How frightened would we be to imitate their sinful deeds, which we know have plunged them into that abyss of misery!

How would we strive to overcome temptation, and to avoid the occasion of offending God!

Did we only behold the glories of the saints, or hear the enchanting hymns they continually sing,

How zealous would we be to copy their virtues, which we know have raised them to that summit of happiness!

How careful would we be in setting to profit every opportunity of doing good, and to make our salvation the first and chief object of our thoughts!

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Yet is all this as sure as if we saw it; and it would produce the same effect if we seriously considered it.

Did we but firmly believe the truths we every day recite in the apostles' creed,

What would we not do to obtain those joys! what would we not do to escape those sufferings!

Would half an hour be too long to pray? or once a week too often to fast?

Would the pardon of an injury be too strict a precept, or the repairing of our injustices too expensive a task?

Would we return again to our sinful course, or spend our time in idleness and folly?

If we reflected seriously on what we believe, we could not be insensible, as we now are, to our eternal interests.

Who among us doubts that ere long he will be laid in the dust? yet who is it that lives as if he expected to die?

Pity, O gracious Lord! the frailty of thy servants, and suffer not our blindness to lead us to destruction.

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Supply our want of sight by a lively faith, and strengthen our faith by thy powerful grace.

May we always remember that it is no childish sport to gain or lose the kingdom of heaven!

May we aspire to it, and continually make use of the means thou hast provided for its attainment!

That daily we may become more enamoured of thee, and more wedded to thy holy service;

Till, at length, thou call us from this uncertain state, to the secure and never-fading joys of the world to come.

Glory be to the Father, &c.

Ant. What will it profit us to gain the whole world and lose our souls? or what shall we give in exchange for our souls?

Our Father, &c.

LESSON 1.—*Prov.* 1, 10; *Eccli.* 27, 28.

THE fear of the Lord is the beginning of wisdom. If sinners entice thee, consent not

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to them. If they say, come with us, walk not with them, for their feet run to evil, and make haste to shed blood; and they themselves lie in wait for their own blood, and practice deceits against their own souls. They have hated instruction, and not received the fear of the Lord; therefore shall they eat the fruits of their own way, and be filled with their own counsels. The blessing of our Lord is upon the head of the just, but iniquity covereth the mouth of the wicked. The memory of the just is with praises, but the name of the wicked shall rot. He that walketh sincerely, walketh confidently; but he that perverteth his ways, shall be made manifest. He that diggeth a pit, shall fall into it; and he that layeth a snare for another, shall perish in it. A mischievous counsel shall be rolled back upon the author, and he shall not know whence it cometh to him. He that seeketh to revenge himself, shall find vengeance from the Lord, and he will surely keep his sins in remembrance. The expectation of the just is joy, but the hope of the wicked shall perish. That which the wicked feareth shall come upon him, and the desire of the just shall be given them.

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R. O just and admirable providence! thou hast ordained that even in this life vice shall be punished and virtue rewarded, but the time of perfect order will be hereafter. *For he that sows in the flesh, shall reap corruption, and he that sows in the spirit, life everlasting.

V. Thy grace, O Lord! is the source of glory, and sin the cause of all misery: For he that sows in the flesh, &c.

LESSON 2.—*Eccli.* 5, 21, 14.

FOLLOW not in thy strength the desires of thy heart; and say not, how mighty am I, and who shall bring me under for my deeds! Say not, I have sinned, and what harm hath befallen me; for the Most High is a patient rewarder. Be not without fear of thy sin, though forgiven, nor add one sin to another; say not, the mercy of the Lord is great, he will have pity on my many offences; for mercy and wrath come speedily from him, and his indignation keeps an eye upon sinners. Defer not to be converted to the Lord, nor put it off

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from day to day, for his wrath shall come suddenly, and in the time of vengeance he will destroy thee. The congregation of the wicked is as tow heaped together, and their end is a flame of fire. Every corruptible work shall fail at last, and the doer thereof shall go with it; but every excellent deed shall be justified, and he that does it, honored therein.

R. My soul, how many thousands have been surprised in the midst of their sins, and hurried away to everlasting torments! Have we not deserved the same punishment? *How many times have we been guilty! yet God in his mercy has spared us.

V. O my indulgent Saviour! no other reason can I give why I am not miserable, but that thou art merciful. Blessed be thy patience, that bears with us so long, and blessed be thy grace that at last delivers us from our many evils. How many times, &c.

LESSON 3.—*Wisd.* 5.

THEN shall the just stand with great constancy against those that have afflicted them,

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and taken away their labors. These, seeing it, shall be troubled with a terrible fear, and shall be amazed at the suddenness of their unexpected salvation; saying within themselves, repenting and groaning for anguish of spirit: these are they whom we had some time in derision, and for a parable of reproach. We fools esteemed their life madness, and their end without honor. Behold, how they are numbered among the children of God, and their lot is among the saints; therefore we have erred from the way of truth, and the light of justice hath not shined unto us; and the sun of understanding hath not risen upon us. We wearied ourselves in the way of iniquity and destruction, and have walked through hard ways, but the way of the Lord we have not known. What hath pride profited us? or what advantage hath the boasting of riches brought us? all those things are passed away like a shadow, and like a post that runneth on, and as a ship that passeth through the waves, whereof, when it is gone by, the trace cannot be found, nor the path of its keel in the waters: so we also being born, forthwith ceased to be;

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and have been able to shew no mark of virtue: but are consumed in our wickedness. Such things as these the sinners said in hell: for the hope of the wicked is as dust, which is blown away with the wind, and as a thin froth which is dispersed by the storm; and a smoke that is scattered abroad by the wind, and as the remembrance of a guest of one day, that passeth by. But the just shall live forevermore, and their reward is with the Lord, and the care of them with the Most High.

R. Blessed forever, O my God! be thy providence, that has so kindly made known to us the maxims of virtue, and so safely guides to happiness those who live under the government of thy law. *As thou hast shown us the way, Lord! give us strength to walk in it, and bring us finally to eternal rest.

V. Make us seriously reflect on every line we read, and love the truth when it most reproves us. Make us labour to correct every error of our lives, and always humbly implore thy gracious assistance. As thou hast, &c.

Glory be to the Father, &c. As thou hast, &c.

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LAUDS.

OUR Father, &c. 39.

Ant. I will praise thee, O God! all my life, and to thy throne I will lift up my hands.

Psalm XLIV.

LET them neglect thy praises, O Lord! who never consider thy mercies.

Let them be silent for thee, O gracious God! whose mouths are always open for themselves.

As for us who subsist by thy gifts, and thankfully acknowledge the riches of thy goodness,

Our hearts will continually meditate on thee, and our lips delight to proclaim thy glory.

Blessed forever, be thy name, O Jesus! and blessed be the clemency of thy wisdom,

That has taught us the happy secret of finding our lives, by a generous renunciation of them for the love of thee;

That has also instructed us to hate our ~~souls~~, by resisting the depraved inclinations of nature,

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If we wish to promote our real interests, and accumulate a treasure for heaven.

From thee we learn those sublime mysteries that form the object of our faith, and place it so far above the weakness of human reason.

From thee we derive those heroic counsels, that subdue the flesh and lead to the practice of the highest sanctity.

From thee alone and from thy school of grace we learn all we know, and receive the strength to do whatever we accomplish.

How long, alas! might we have wandered here, in the midst of darkness and error,

Had not thy compassionate goodness, O merciful Lord! brought thee from heaven to be our light!

Never should we otherwise have learned to deny ourselves, and take up our cross and follow thee;

Never should we have known that great secret of peace, to forgive our enemies and do good to them who persecute us.

On the unsatisfying things of this low earth, would we blindly have set our affections,

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Hadst thou not told us of the kingdom of heaven, and bidden us lay up our treasure there:

Hadst thou not terrified us by the threats of thy wrath, and made known to us the severity of thy justice:

Hadst thou not encouraged us to obey thy commands, by proposing to us the consolations of a pious life.

What hast thou not promised, gracious Lord! to the meek and poor in spirit?

What hast thou not promised to them who weep here below; to them that hunger and thirst after justice?

How many joys has thy bounty prepared for the merciful and the peace-maker?

How many blessings for the clean of heart, and those who patiently bear their crosses?

O thou all-seeing Wisdom of the eternal Father, and sovereign king of men and angels,

Who didst leave thy glorious throne to come down to our earth and familiarly teach us the oracles of heaven!

Imprint these sacred lessons deeply on our minds and hearts, and suffer not our passions at any time to overcome us.

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Grant that we may ever study thee, our heavenly master, and continually admire the beauty of thy law;

A law that so clearly makes known our end, and furnishes so many powerful means to attain it;

A law that so effectually cures our infirmities, and provides for all our wants;

A law so exactly conformable to true reason, and so eminently perfective of the nature of man;

In a word, a blessed law, that conduces to our happiness even in this life, and leads us hereafter to endless felicity.

Glory be to the Father, &c.

Psalm XLV.

Never shall we cease to exalt thy goodness, O divine Saviour! for thou never ceasest to confer upon us new blessings.

Thy generous charity was not satisfied to have only spoken to us the words of life:

It was not enough for thy excessive love, to have merely told us our duty;

Thou must urge and provoke our obedience by the sweet encouragement of thy example.

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If thou forbiddest thy followers to seek too ardently the things of this world, thou hast not whereon to lay thy sacred head.

If thou commandest the rich to give alms with cheerfulness, thou bestowest on the poorest individual even thy precious self.

If thou biddest us not to fear them that kill the body, thou yieldest up thy own to the death of the cross.

If thou requirest us to love our fiercest enemies, thou prayest for thy very executioners.

Thou hast no need of the outward forms and discipline of religion;

Yet thou vouchsafest to observe the Jewish festivals, and to assist at the public offices of the temple;

To watch, and pray, and fast so assiduously, that thy practice embraces a much higher perfection than is enjoined by thy precepts.

Such was the fervent and penitential life our merciful Lord exhibited, to point out to us the way to heaven.

Shall we not then, O my soul! rejoicingly follow this path our Saviour has traced out for us?

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Which, although spread over with thorns, conducted him securely to the glory of heaven?

Shall we not confidently rely on so benevolent a leader, who promises, if we grow weak or discouraged, to strengthen and animate us in our journey?

O dearest Lord! cast thy merciful eyes upon us, and pity the frailties of our imperfect nature.

Stretch forth thy hand, and fortify us by thy grace, that nothing may retard our progress towards thee.

That in this dangerous labyrinth of the world, and in the whole course of our pilgrimage here,

Thy heavenly maxims may direct us, and thy holy life be our guide at every step.

Glory be to the Father, &c.

Psalm XLVI.

May all generations sing the praises of our God, and adore the wisdom of his providence.

From the beginning of time his mercy made known to man the law by which he was to be governed.

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At first he created Adam with all necessary knowledge, and then appointed the patriarchs to transmit the same to their families.

Afterwards he charged the angels with the declaration of his commands, and often inspired the prophets that they might be the messengers of his will.

When he had done all this, and found it not enough to guide untoward man to his true end,

What means did he invent to save the perishing world? O wonderful exhibition of divine goodness!

He sent even his own beloved Son, to dwell among us and teach us the art of saving our souls;

That sacred art of forming them to virtue, and fitting them for a blissful union with himself.

But, O Lord of incomprehensible mercy, whose words are sweeter than honey and the honey-comb!

We are not happy enough to behold thy adorable person, nor are our ears worthy to hear thy sweet voice.

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But ere we were born thou didst think of us and providedst a method of securing to us the gifts of salvation.

Having selected a number of choice disciples, and thoroughly instructed them in thy heavenly doctrine,

That they might perpetuate the memory of thee, and be witnesses to all nations of thy stupendous works;

Thou confirmedst their mission by giving to them the power of miracles, and inflamedst their hearts with the fire of thy holy spirit.

They went forth and every where proclaimed thy law, and undauntedly preached the divinity of their crucified master.

Deep in the breasts of the faithful did they write thy gospel, and sealed it by the effusion of their own blood.

Their successors were the guardians of the same precious treasure, and were solicitous to convey it unchanged to future ages.

Thus has the Catholic faith descended to us, and thus shall it be continued to the end of the world.

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Blessed be thy wisdom, O Lord! that has established in thy church these marks of truth, and opened our eyes to see them!

Blessed be thy power that has wrought such miracles to confirm thy doctrine, and inclined our hearts to believe it.

How many souls are unfortunately deluded, and lose themselves in the wilderness of heresy,

While we are led by thy providence in the straight and only way to bliss!

How many nations lie miserably immersed in the darkness of barbarism and unbelief,

While we enjoy a clear noonday, and are continually cheered by the saving light of faith!

O infinite goodness! who hast freely chosen to pour forth thy blessings upon us, though so unworthy of them,

As it is from thee alone we receive these graces, to thee alone let us return our fervent thanks.

Glory be to the Father, &c.

Ant. I will praise thee, O God! all my life, and to thy throne I will lift up my hands.

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CHAPTER.—1 *Pet.* 5.

THE God of all grace, who hath called us unto his eternal glory in Christ Jesus, when you have suffered a little, will himself perfect, and confirm, and establish you. To him be glory and dominion forever and ever. *Amen.*

Hymn.

MY God! I have my breath from thee,
The power to speak and sing;
Shall not my voice then, and my song,
Praise thee, our glorious king?

Thou hast endowed me with a soul,
With power to judge and choose;
Shall then my mind, or my free will,
Its acts to thee refuse?

But more I have from thee and hope,
Than I can speak or think;
Thy blessings first refresh, then fill,
Then overflow the brink.

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But though my voice and fancy are
  Too weak to sound thy praise;
Yet both shall strive thy glorious name,
  High as they can to raise.

Glory to thee, eternal God!
  Thrice holy three in one;
Thy power by all be magnified,
  While time its course doth run. *Amen.*

V. Before man are life and death, good and evil;

R. That which he chooses, shall be given him.

Antiphon at the BENEDICTUS.

I fenced my vineyard in, planted it with the choicest vines, and built a tower in the midst thereof. What more should I have done to it than I have done?

V. O Lord! hear my prayer,

R. And let my cry come unto thee.

Let us pray.

O God! whose wise and just providence has prepared eternal joys for those who ob-

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serve the precepts of thy law, and everlasting torments for such as refuse to obey thee; grant, we beseech thee, that the knowledge of this essential order which thou hast established, may continually direct our choice, inducing us to shun the broad and enticing road of enjoyment, which leads unto death; and to walk steadily on in the narrow path, that leads to endless happiness; through our Lord Jesus Christ, &c.

COMMEMORATIONS, *page* 53.

VESPERS.

OUR Father, &c., *page* 59.

Ant. A good conscience is a source of continual peace, and a foretaste of heavenly joys.

Psalm XLVII.

LORD! how securely and quietly do they live who are in a state of grace, and the objects of thy favor!

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Their mind is tranquil, and the day passes calmly over their heads.

All their delight is to think of their future prospects, and the joys they shall one day possess.

But if some unruly passion gain admittance into their soul, how soon will it disturb this sweet repose;

It promises every thing at first; all pleasure, all happiness; but it soon betrays its pernicious tendency.

It soon unmasks its treacherous designs, and opens a door to all their enemies.

Thus through a little breach in the walls of a city, does a whole army pour in its numerous forces;

Enslaving all that submit to its violence, and destroying all that offer to resist it.

And such, alas! is the confusion of the soul, when it has once yielded to the assault of its passions.

Immediately a throng of tumultuous spirits rush upon it, and utterly consume the little remnant of its peace.

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O the distraction of a life governed by fancy, and the miserable thraldom of being subject to the inclinations of corrupt nature!

How often do they urge us to contend with others, and embitter our days with strife and envy!

How often are they opposed to each other, and harass our soul by the conflict which they carry on within us!

If, by chance, they agree in any one desire, what vexation arises from their disappointment!

If they sometimes succeed in the attainment of their wishes, how seldom do they satisfy the mind!

If they delight our perverted taste, it is then, alas! they inflict the greatest injury, by encouraging the spiritual evils under which we labour.

Vain at best, and short are the enjoyments of this world, and, after a trivial satisfaction, they beget ruin and affliction of spirit.

Save us, O blessed Jesus! or else we perish; awake, and rescue thy servants by a prompt assistance.

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Send down thy powerful grace to sustain us, and to prevent these unhappy disorders;

That we may again return to our former rest, and enjoy a constant peace:

Peace with the wicked, by bearing their injuries; and with the good, by emulating their virtues:

Peace with ourselves, by a due subjection of the senses to reason; and with thee, by devoting our whole being to thy service.

Glory be to the Father, &c.

Ant. A good conscience is a source of continual peace, and a foretaste of heavenly joys.

Ant. Thou art, O Lord! the only anchor of our hopes; save us, O Jesus! or else we perish.

Psalm XLVIII.

They who indulge their passions, are tossed to and fro upon a boisterous sea, the sport of the winds and the waves.

Their wearied souls soon faint within them, when they see that the Lord has withdrawn his presence.

They seek him, but cannot find him; they call upon him, but he gives them no answer.

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O still continue to call upon your God, for his mercy will surely awake at last.

Though he sometimes may slumber for a while, to test your fervour or punish your infidelity;

Though he may permit the tempest to rage for a short time, to shew you your hopeless state, if left to yourselves,

Yet be assured that he will hear your prayers at last, and will not allow you to perish forever.

When his disciples are on the point of suffering shipwreck, behold his blessed voice commands a calm, and immediately the sea and winds obey him;

Immediately his sun arises in their hearts, and with his gentle beams revives their hopes.

Thus will our darkness be turned into light, and the clouds dispersed before the brightness of day.

Thus shall we recollect our scattered thoughts, and range them again in their ancient order:

Often looking back on the dangers we have escaped, and as often blessing the mercy that delivered us:

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Often looking forward upon the course we pursue, and as often exulting at the happy change.

Welcome again, thou easy yoke of Christ, and the light burthen of his sacred law!

Welcome, holy practices of sweet devotion, and the consoling exercise of mental prayer!

Now we acknowledge that important truth, and O may we imprint it deeply on our minds;

That the pleasures of virtue are pure and constant, and blessings innumerable follow in its train.

But the paths of vice are difficult and perplexing, and bring its votaries to endless misery.

O Lord! who raisest them that fall, and art the only support of those who stand,

Pity the weakness of thy children, who look up to thee, and know too well that they are nothing of themselves.

May we never forget this wholesome lesson, though bought by a dear experience.

Teach us to observe our faults, and daily to fortify ourselves against them:

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To resist temptation at its first approach, when it has yet no power over us;

To remember how frequently it has deceived us, and to guard with greater caution against its assaults;

Never to view pleasures as they first present themselves to us, the heralds of joy and happiness:

But always reflect how sadly they result, leaving nothing behind them but sorrow and discontent.

Thus shall we gain the victory over our evil inclinations,

And in triumphing over our passions, become entitled to the mansions of bliss.

Glory be to the Father, &c.

Ant. Thou art, O Lord! the only anchor of our hopes; save us, O Jesus! or else we perish.

Ant. The lot of all of us is in the hands of God, and our security is in the assistance of his grace.

Psalm XLIX.

Lord! as thy all-wise providence seems to slumber at times, and permits the storm to become fiercer and more alarming;

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Yet never fails to comfort thy servants, who faithfully call upon thee in the day of trouble;

So let thy merciful hand bear us up when thou see'st us struggling against the violence of temptation.

Leave us not, then, to our own weakness, lest the enemy of our souls prevail against us.

Forsake us not when we are fallen, lest we lie forever grovelling on the earth.

Do not permit our frailties to become habitual, lest we die impenitent and perish without recovery.

Deliver us, O Lord! from the occasions of sin, and the vexations of those who serve their passions.

Grant that we may ever avoid the snare of enticing company, and the dangerous infection of bad example:

Infection that so rapidly spreads on every side, corrupting and destroying all who come within its influence.

Place a watch over our eyes, and a guard over our lips; and govern all our senses, that they become not the instruments of sin.

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Perfect, O dear redeemer! the work thou hast begun, regulating the motions of our heart, and conforming all our sentiments and actions to thy holy maxims.

Change our anger into a just severity against ourselves, and a prudent zeal for the welfare of others.

Convert our fear into a holy dread of offending thee, and a profound veneration for thy sacred name.

Let all our affections be merged in a spirit of fervent charity, that our hearts may desire nothing but thee,

Whom we should love with our whole heart, and for whose enjoyment we should perpetually sigh.

O thou, whose blissful vision is the joy of angels, and sovereign happiness of all thy saints!

O that our souls could love thee with some proportion to the claims of thy infinite perfection!

That our thoughts could be continually fixed on thee, and never withdrawn from the consideration of thy sweetness!

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Grant, at least, O thou fountain of eternal goodness, that flowest so abundantly upon thy creatures!

Grant that we may set apart some portion of every day thou bestowest,

Seriously to meditate on thy infinite mercies, and to rejoice at the expectation of thy glorious rewards;

Mercies that supply us with all we have, and rewards that reserve for us all we can hope for.

Glory be to the Father, &c.

Ant. The lot of all of us is in the hands of God; and our security is in the assistance of his grace.

CHAPTER.—*Gal.* 5.

THE works of the flesh are manifest, which are fornication, uncleanness, immodesty, luxury, idolatry, witchcraft, enmities, contentions, emulations, wrath, quarrels, dissentions, sects, envy, murders, drunkenness, revellings, and such like; and they who do such things

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shall not obtain the kingdom of God. But the fruit of the spirit is charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity. Against such there is no law.

Hymn.

WHERE have my wandering senses been,
Absent from all that's good?
How long, my soul, ah! wilt thou stray,
Forgetful of thy God?

How quickly pass my fleeting hours,
And to my exit tend!
All nature, every thing around,
Informs me of my end.

And shall I still unmindful be,
Nor for my soul prepare?
But live in vain security,
Nor death, nor judgment fear?

Oh! no; no more a flattering world,
Shall e'er my soul ensnare;
Henceforth, O Lord! thy sweet commands,
Shall be my only care.

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Thy judgments, Lord! now pierce my soul,
And shake my bones with fear;
No more will I this world obey,
No more my passions hear.

But, Jesus! now thy mercies show,
And calm my troubled breast;
'Tis in thy precious blood I hope,
For peace and endless rest. *Amen.*

V. The flesh lusteth against the spirit, and the spirit against the flesh;
R. For these are contrary one to another.

Antiphon at the MAGNIFICAT.

When did we listen to our passions and the peace of our mind was not immediately disturbed? when did we resist them, without feeling an interior joy far superior to any earthly gratification?
V. O Lord! hear my prayer;
R. And let my cry come unto thee.

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Let us pray.

O God! whose infinite mercy has vouchsafed, through thy only Son, to rescue us from the servitude of our passions; grant, we humbly beseech thee, that a continual vigilance in observing their many suggestions, and a constant resolution in opposing them, may firmly establish in our hearts the reign of thy divine love; through the same Jesus Christ our Lord, &c.

V. O Lord hear, &c. *page* 74.

COMPLIN.

V. Our help, &c. *page* 75.

Ant. Repent now, my soul! of the evil thou hast done; and thank God for the favours thou hast received.

Psalm L.

As the present day draws to a close, how important is it to reflect that we are all drawing nearer to our grave!

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The enjoyments of the wicked are partly passed away, while the time of their punishment has approached.

But the sufferings of the virtuous have also been partially diminished, inspiring a still greater hope of their deliverance from the evils of this life.

They who have spent this day in sinful or vain pursuits, see that all their thoughts have vanished like a dream.

They see that all has past but the fear of God's justice; and their best prospect hereafter is a bitter repentance.

But such as have wisely employed their time, and made another step towards heaven,

Behold new joys ever ready to crown their efforts, and to meet them as they advance in the way to eternity;

Until by a holy death their labours are ended, and they are called to the consummation of their happiness.

O thou blessed author of all our hopes, who perfectly satisfiest all our wishes!

Do thou convince us of that important truth, and let every evening recall it to our memory,

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That the things of this world are unworthy of our notice, since its joys and griefs can last only for a time;

While the future state infinitely concerns us, because life and death, happiness and misery will endure there forever.

Glory be to the Father, &c.

Psalm LI.

We are nearer indeed the end of our life, but how much nearer the end for which we were created?

What have we done, my soul! this day, to prepare ourselves for that immortal home to which we are journeying?

Have we acquired a greater esteem of heaven, and a more ardent desire to obtain it?

Have we avoided any occasion of sin, or firmly resisted the temptation when we could not avoid it?

Have we interrupted the course of our daily faults, and endeavoured to overcome our evil habits?

Have we set to profit the opportunities of doing good, which the mercy of providence has afforded us?

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Have we industriously contrived the means of promoting our own spiritual welfare, and that of our neighbour?

Alas! dread Lord! what do we discover when we seriously look into our guilty consciences?

When we take a view of the years that have passed, or even of this one day which is now about to expire?

So many hours idly squandered away! so many abused, having been devoted to sinful occupations!

Pardon, O dear redeemer! the work of our passions, and mercifully supply what our weakness has omitted.

Make us hereafter more watchful, that our time may not slide away unprofitably.

Render us more zealous in thy service, that every day we may strive, by serious meditation, to advance in the knowledge of thee and ourselves;

Of thee, to serve and love thee more fervently; of ourselves, to correct our many faults and imperfections.

Glory be to the Father, &c.

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Psalm LII.

Thou knowest, O Lord! that little is the good we do, and all of it is derived from thee.

And we acknowledge that great are the evils we commit, and all to be imputed to ourselves.

Tell me, my soul! after having well examined the various circumstances in which thou hast been placed;

Tell me, and let not pride conceal the truth, nor any thing deter thee from a sincere confession;

Could we have saved ourselves from any dangerous temptation, if God had not powerfully sustained us?

Could we have persevered in any pious resolution, if his hand had not blessed our efforts?

No; to thyself, O Lord! be all the praise, if thy creatures have performed the least good work.

To thyself be all the glory, O Lord! if they have not committed the worst of sins.

Thy hand alone directs us to do well, and the same blessed hand withholds us from evil.

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It is not in our nature to esteem those joys that are unseen, and to despise the allurements of this deceitful world.

It is not the work of human weakness to mortify the senses, and patiently bear the crosses we meet with.

Of ourselves we are inclined to none of these things; but the grace of God enables us to do all.

His grace gives us strength to overcome our passions, and the world and the flesh become subject to us.

His grace animates our faith, and leads us on with constancy in the path of eternal life.

Glory be to the Father, &c.

Ant. Repent now, my soul! of the evil thou hast doné, and thank God for the favours thou hast received.

Hymn.

And do we then believe
There is a day to come,
When all their summons must obey,
To meet their final doom?

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Is there a heav'n indeed,
  To crown the innocent?
Is there a hell of horrid pains,
  The wicked to torment?

Are these eternal too,
  Never themselves to spend?
Shall never those delights decay?
  These sorrows never end?

O quicken, Lord! our faith
  Of these great joys and fears;
And make the last day's trumpet sound
  At all times in our ears.

Still may the glorious hope
  Shine bright before our eyes;
That we shall go at last to meet
  Our Saviour in the skies.

Glory to thee, great God!
  One co-eternal three;
May men and angels sing thy praise
  For all eternity. *Amen.*

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CHAPTER.—*Philip.* 4.

FOR the rest, brethren, whatsoever things are true, whatsoever things are modest, whatsoever things are just, whatsoever holy; if there be any virtue; if any praise of discipline; think on these things. These things do, and the God of peace shall be with you.

Antiphon at the NUNC DIMITTIS.

Every night brings us nearer to our end, when we shall receive the reward due to our merits, or the punishment due to our offences.

V. The wise will always keep their lamps trimmed;

R. That the bridegroom's call may never surprise them.

Let us pray.

O God! whose merciful providence, by various comforts and regular periods of repose, mitigates and sweetens the labours of our earthly pilgrimage; grant us, we beseech thee, the grace faithfully to observe the pious cus-

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tom of daily recollecting our minds, and examining our consciences before we retire to rest, that reminded of our sins and of the blessings thou bestowest upon us, we may be induced to praise thy goodness, and to guard more cautiously against the faults that might render us unworthy of it; through our Lord Jesus Christ, thy Son, &c.

Lord have mercy on us, &c., *page* 84.

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OFFICE FOR THURSDAY.

Subject; The excellence of the Church, and the seven sacraments confided to its administration; particularly that of the blessed Eucharist.

Fruit; The frequent and devout reception of the sacraments of penance and the holy communion.

MATINS.

Our Father, Hail Mary, &c., *page* 18.

Invit. Come, let us adore our God who nourishes us with the bread of angels.

Come, let us adore our God who nourishes us with the bread of angels.

Psalm LIII.

He opens his bountiful hand and fills with blessings every living creature; he gives even to the great ones of this earth their daily food, and supports us all by his beneficent providence.

Come, let us adore our God who nourishes us, &c.

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Our mind he satisfies with the knowledge of truth; our heart he strengthens by his holy grace; he delights our memory by innumerable benefits, and feasts the soul with the glorious hope of immortality.

Come, let us adore our God, who nourishes us, &c.

He has left us his own sacred body and blood as a spiritual food, by which he sustains us in the practice of every virtue, and commences here below, that happy union which will be consummated in the world to come.

Come, let us adore our God who nourishes us, &c.

Come, all ye who serve this merciful Lord, who are daily entertained by his munificent charity; all ye who love this tender Father, and for whom he has provided a most exquisite and eternal repast;

Come, let us adore our God who nourishes us, &c.

Glory be to the Father, &c.

Come, let us adore our God who nourishes us, &c.

Come, let us adore our God who nourishes us, &c.

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Hymn.

SING, O my tongue, adore and praise
The depth of God's mysterious ways;
How Christ, the world's great king bestow'd
His flesh, veiled under human food,
And left mankind his blood, that paid
A ransom for the souls he made.

Giv'n from above, and born for man,
From virgin chaste, his life began:
He lived on earth, and preached to sow
The seeds of heavenly truth below;
Then seal'd his mission from above
With wonders of his power and love.

'Twas on that evening, when the last
And most mysterious supper past;
When Christ, with his disciples sat,
To close the law with legal meat,
Then to the twelve himself bestow'd,
With his own hands, to be their food.

The word, made flesh for love of man,
His word turns bread to flesh again,

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And wine to blood, unseen by sense,
By virtue of omnipotence;
And here the faithful rest secure,
Whilst God does vouch, and faith assure.

To this mysterious table then,
Our knees, our hearts we humbly bend:
Let ancient rites resign their place
To nobler elements of grace,
Let faith what's wanting here supply
While sense is lost in mystery.

To God the Father, born of none,
To Christ, his co-eternal Son,
And Holy Ghost, whose equal rays
From both proceed, one equal praise;
One honor, jubilee, and fame,
Forever bless his glorious name. *Amen.*

Ant. Upon this rock will I build my church; and the gates of hell shall not prevail against it.

Psalm LIV.

Has he who made the sun to enlighten our steps during the short pilgrimage of life, ap-

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pointed no guide to conduct us in the difficult path to heaven?

Has he, who feeds the birds of the air, made no provision for us, the chief and noblest work of his hands?

Ah! long since did he point out the way of proceeding with safety in the important concern of salvation.

Long since he established the Church, and promised to be with it all days to the end of the world.

It is the pillar and ground of truth, being always directed by the spirit of God;

That we be not like children, tossed to and fro, and carried about by every wind of doctrine;

Nor spend all our days in studying what to believe, without ever arriving at certainty.

This spouse, O thou glorious king of heaven and true friend of poor fallen man!

This humble spouse thou hast selected, and dearly purchased with thy own precious blood.

Thou hast endowed her with the most sublime prerogatives, and elevated her above all the daughters of the earth;

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Preserving her in the midst of her most violent enemies, and in despite of the fiercest persecutions they raise against her;

Preserving her bright and glorious as the mid-day sun, that every open eye may behold her saving light;

Preserving her compact and united, while all that separate from her are divided among themselves.

Thou hast defended her by a chosen band of pastors, and adorned her with the precious jewels of virtue.

Thou hast strengthened her hands with the power of miracles, and crowned her head with a diadem of saints.

Thou hast given her the keys of all thy treasures, and opened to her the mysteries of heaven itself;

Mysteries that free our souls from the dominion of sense, and place them far above the reach of reason:

Which springing from thee, their original source, have run through every age, always maintaining the same channel till they have come down to us.

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O! may they still bear on their course, and spread still more widely their wholesome streams.

May all the world be watered with this dew of heaven, and bring forth the fruits of everlasting life.

But oh! how unhappy are you, who have wandered from this path, forsaking the church the faithful depository of truth, and charging the vast majority of the christian world with error and superstition!

Tell me; is it reasonable to suppose, that so many witnesses should have conspired in the propagation of a falsehood?

In doing what would necessarily cause them to lose their souls; and would bring the same evil upon all their posterity?

What by every eye could easily be discerned, and would turn to the disgrace and confusion of its authors?

No; a thousand mothers would as easily agree to poison themselves and their beloved children:

A wise tribunal would as soon decide that a wave of the sea is firmer than a rock.

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When you shall have seen this done, and even antichrist himself invading the world with a deluge of iniquity,

Yet shall that holy ark still float above in perfect security, and save the just from the fury of the waves.

O the excessive goodness of our God, who has made his holy truths so worthy of belief!

They are too plain to be doubted by any thing but ignorance, too credible to be denied by any thing but passion.

Glory be to the Father, &c.

Ant. Upon this rock will I build my church, and the gates of hell shall not prevail against it.

Ant. How admirably, O Lord! has thy wisdom planned our salvation, infusing grace into our souls even through the medium of the senses!

Psalm LV.

In the sacraments our provident Lord has deposited the rich treasure of his sacred merits;

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Commanding his priests to cherish them with reverential care, and dispense them to others with a prudent charity.

As soon as we are born into this world of danger, the holy rite of baptism consecrates us to his service;

Purifying us from the stain of original sin, and enrolling our names in the book of life.

What all eternity could never have effaced, is washed away by the application of a little water.

When we are come to riper years, and are capable of professing our faith,

The chief pastors of the church impose their hands upon us, and anoint our foreheads with holy chrism;

That we may receive the Holy Ghost with his manifold gifts, and be confirmed in the discharge of our various duties;

That we may never be ashamed of the cross of Christ, but generously confess his name before men, and resist every temptation to evil.

If in our spiritual combat we receive a

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wound, he has appointed his ministers to apply the proper remedy.

He only requires that we should make known to them our maladies, and heartily repent of the imprudence that has brought them upon us.

He requires, also, that we should satisfy our neighbour by repairing the damage he may have sustained by our injustices.

Once cured of our infirmity by the salutary waters of penance, we are invited to sit down at that magnificent table,

Where we partake of the bread of angels, where we receive the body and blood of the Son of God;

That incorporated with him, we may imbibe his spirit, and be formed to the imitation of his virtues.

For the perpetuation of the human family, and to secure the happiness of domestic life, our divine Saviour gave his solemn sanction to the rite of marriage;

Elevating it to the dignity of a sacrament, that we might pay more regard to the holiness

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of its duties, and be better enabled to perform them.

To prevent the failure of pastors in the church, the church for which the world itself is continued;

They who govern it have been empowered to establish others to succeed them and to feed the flock of Christ.

But there is one most important period of our life, the sickness that threatens to dissolve our earthly being.

Nor did our gracious Lord lose sight of this emergency, but mercifully provided a holy unction,

To allay our fears in that gloomy hour, and strengthen our hopes of everlasting felicity:

That we may finish our course in peace, and depart with joy to receive the crown of virtue.

Thus, by thy wise, indulgent care, O thou sweet conductor of our souls!

Every period of our life is appropriately defended, and all our evils have their proper remedy.

Glory be to the Father, &c.

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Ant. How admirably, O Lord! has thy wisdom planned our salvation, infusing grace into our souls even through the medium of the senses.

Ant. We acknowledge that we are bound to do many things against our will; why not believe others above our understanding?

Psalm LVI.

The sacraments are seven golden candlesticks, that have been placed in the church to enlighten and adorn it.

But behold! in the midst there is one like the son of man, who is indeed the son of God;

There is one disguised under the form of bread, but is indeed the son, both of God and man.

He whom the seraphim prostrate adore, and whose commands they are ever prepared to execute:

He who came from heaven to die for the sins of the world, and reascended to the right hand of his eternal Father,

He himself is there in person to receive our prayers and enrich us with his blessings.

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He is there, though not discerned by the senses, nor his mystic presence comprehended by our weak reason.

Though veiled under the symbol of common food, a lively faith will penetrate through the outward appearance and enter into the holy of holies;

A faith that works by charity will enter and discover the presence of him who is the author of all grace and perfection.

We believe, O Lord! help thou our unbelief, and quicken our sluggish faith into a ready assent whenever thou art pleased to instruct us.

Why should we doubt the power of God to do what the weakness of man cannot understand?

Who among us can explain, how the bread we daily eat is naturally turned into our own substance?

And shall we question the supernatural conversion of the consecrated bread into the substance of our Saviour?

Shall we compel our reason to admit the wondrous operations of nature, and allow it to sit in judgment upon the mysteries of grace?

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If we rely on the testimony of men, when we do not see, shall we mistrust the word of God because we do not see?

No; let us now believe that hereafter we may see, when our eyes shall be opened in the kingdom of eternal light;

Where the obscurity of faith will vanish before the bright vision of our God;

Where our hopes will be fully realized, and charity will be our supreme felicity, in contemplating forever the splendors of infinite perfection.

Glory be to the Father, &c.

Ant. We acknowledge that we are bound to do many things against our will; why not believe others above our understanding?

Our Father, &c.

LESSON 1.—*Ephes.* 5 and 4.

CHRIST loved the church, and delivered himself up for it, that he might sanctify it, cleansing it by the laver of water, in the word of life; that he might present to himself a

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glorious church, not having spot or wrinkle. And he gave some to be apostles, and some prophets, and others evangelists, and others pastors and teachers; for the perfection of the saints, for the work of the ministry unto the edification of the body of Christ, till we all meet in the unity of faith and of the knowledge of the son of God, unto a perfect man, unto the measure of the age of the fulness of Christ: that we be not children tossed to and fro, and carried about with every wind of doctrine, in the wickedness of men, in craftiness, by which they lie in wait to deceive, but performing the truth in charity, we may in all things grow up in him, who is the head, Christ. Walk, therefore, worthy of the vocation in which you are called; with all humility and mildness, with patience, supporting one another in charity, careful to keep the unity of the spirit in the bond of peace. One body and one spirit; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in us all.

R. My God! who hast warned us to beware of false prophets, that come to us in the cloth-

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ing of sheep, but inwardly are ravenous wolves; grant us that spirit of humility and submission which will always defend us from their dangerous suggestions. *If we do not listen to the church which thou hast established, will we not be to thee as the heathen and the publican?

V. Yes, if we hear not the pastors thou hast placed over thy flock, we hear not thee. He who despises them, despises thee. If we do not, &c.

LESSON 2.

AND Jesus coming near spoke to his disciples, saying; all power is given to me in heaven and in earth. Go ye, therefore, and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you, and behold I am with you all days even to the consummation of the world. *Matt.* 28.

When the Apostles heard that Samaria had

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received the word of God, they sent to them Peter and John, who, when they were come, prayed for them that they might receive the Holy Ghost, for he was not yet come upon any one of them; but they were only baptized in the name of the Lord Jesus. Then they laid their hands upon them, and they received the Holy Ghost. *Acts* 8.

And Jesus said to his disciples; as the Father hath sent me, I also send you. And he breathed on them and said, receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven, and whose you retain, they are retained. *John* 20.

The chalice of benediction which we bless, is it not the communion of the blood of Christ? and the bread which we break, is it not the partaking of the body of our Lord? 1 *Cor.* 10.

When they had ordained for them priests in every church, and had prayed with fasting, they commended them to the Lord in whom they believed. *Acts.* 14.

For this cause shall a man leave his father and mother, and shall adhere to his wife, and they shall be two in one flesh. This is a great

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sacrament; but I speak in Christ, and in the church. *Ephes.* 5.

Is any man sick among you? let him bring in the priests of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick man, and the Lord shall raise him up; and if he be in sins they shall be forgiven him. *James* 5.

R. Blessed, O Lord! be thy holy name, who hast provided the scriptures for the comfort of the faithful, and hast left in thy church a rule to interpret them. *Lest the unlearned and unstable should wrest them to their own destruction.

V. Renew, O merciful Lord, a right spirit in the world, a spirit of humility and obedience, that in reading these sacred books, none may prefer their private fancies to the unerring testimony of the church. Lest the unlearned, &c.

LESSON 3.—1 *Cor.* 11.

I HAVE received of our Lord that which also I delivered to you; that the Lord Jesus, the

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night wherein he was betrayed, took bread, and giving thanks, broke and said; Take ye and eat, this is my body which shall be delivered for you; do this for the commemoration of me. In like manner also the chalice, after he had supped, saying; this chalice is the new testament in my blood; this do ye as often as you shall drink it, in commemoration of me; for as often as you shall eat this bread, and drink this chalice, you shall shew the death of the Lord, until he come. Wherefore, whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and blood of the Lord: but let a man prove himself; and so let him eat of that bread, and drink of the chalice; for he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord.

R. I am the bread of life. Your fathers eat manna in the desert and died; he that eateth of this bread shall live forever; and the bread which I will give is my flesh for the life of the world. *These, O my dearest Saviour!

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are thy very words; O give us always of this heavenly bread!

V. As the living Father sent me, and I live by the Father, so he that eateth me shall also live by me, and I will raise him up at the last day: for my flesh is meat indeed, and my blood is drink indeed. These, &c.

Glory be to the Father, &c. These, &c.

TE DEUM, 37.

LAUDS.

OUR Father, &c. 39.

Ant. How great is the multitude of thy sweetness, O Lord! which thou hast hidden for those who love thee!

Psalm LVII.

WHERE, O thou boundless ocean of charity! where will thy overflowing streams stop their course?

Our ingratitude is continually throwing obstacles in the way; but nothing can resist thy almighty goodness.

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When the impiety of men was at its height, and their treachery was plotting thy destruction,

Then did thy wisdom bring forth the most admirable expedient to overcome the malice of our hearts.

Immediately thou institutedst that magnificent repast to which the whole world is invited;

A repast in which thy sacred body and blood are given to us for the nourishment of our souls;

A banquet of peace and love and incomparable sweetness, to which thou thyself thus kindly callest us;

Come to me, you that labor to throw off the yoke of your sins, and are oppressed by the heavy burthen of your miseries;

Come to me, you that hunger after the happiness of heaven, and thirst to drink at the fountains of everlasting bliss;

Come to me, and I will refresh you with the wine of gladness, and the bread of life.

Come, you who are weak, that you may be strengthened; and you who are strong, lest you faint in the way.

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Come you that have leisure, and here entertain your thoughts with the wonders of divine goodness; come, you that are busy, and here learn to sanctify your employment.

Come all of you, and gather freely of this celestial manna, that your souls may be invigorated by this food of angels.

Glory be to the Father, &c.

Psalm LVIII.

Such is the invitation of our gracious Lord, and shall we accept it? shall sinners dare to sit down at this holy table?

Or rather, shall we not gladly have recourse to it in obedience to his merciful command?

Rise then, my soul! and take thy swiftest wings, and fly to the scene of this stupendous mystery.

As soon as thou approachest, bow down thy head and humbly adore that truly hidden God,

Who thus humbles himself for the love of us, and brings with him all the riches of heaven to bestow them upon us.

Arise, and leave the world behind thee, and run with joy, to salute thy Lord.

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Enter that humble palace, the tabernacle in which he is pleased to reside;

There we will discover the eternal Word that came down from heaven for our salvation.

We shall see him subjecting himself to still greater humiliations than those of his mortal life.

There we shall see the Lord of glory concealed under the vile appearances of bread and wine.

There we shall see the prince of peace sacrificing himself to reconcile us with his Father.

There we shall see, O stupendous mercy! the Son of God descending even into the bosom of guilty man.

Can we, O dear redeemer! believe these wonders, and not be ravished with admiration at the consideration of thy love?

Can we acknowledge thy sovereign veracity, and not believe, were they possible, still greater prodigies?

What if our eyes see nothing but the outward forms; does not our faith assure us that our Saviour is really present?

Cannot the almighty power that made our

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senses, produce effects beyond the reach of their limited perception?

Shall we refuse to believe our God, because his mercies far transcend our feeble understandings?

No; it is thy very self we behold, O blessed Jesus! and it is the light of thy holy faith that enables us to see thee.

Nothing less than infinite wisdom could ever have invented so inconceivable a mystery.

Nothing less than infinite goodness could ever have bestowed so rich, so magnificent a blessing.

Glory be to the Father, &c.

Psalm LIX.

Lord! who are we unworthy sinners, that thou shouldst thus regard our lowliness?

What is all the world compared to thee, that thou shouldst thus conceal thy glory?

Ah! it is for our sake, and to inflame our hearts with thy love, that thou vouchsafest to dwell personally among us.

It is to accommodate thyself to the infirmity of human nature, that thy divine perfections beam not forth from the sacramental veils.

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Happy, O Lord! are the eyes that see thee in this beneficent obscurity; blessed is the mouth that devoutly receives thee.

Blessed yet more is the heart that desires thy coming, and longs to see thee in the splendor of thy divine being.

O eternal Lord of grace and glory, our joy and portion in the land of the living!

What hast thou not prepared for thy servants in that place of beatitude, if thou bestowest such pledges of thy bounty here!

What hast thou not reserved for us in thy kingdom, who givest us thyself in this place of banishment!

If the darkness of faith affords such true delights, how will the bright vision of thy glory transport our souls!

Nothing on earth is so consoling as to kneel in thy holy presence, and meditate on thy innumerable mercies.

What must it be in heaven to stand continually before thy throne, and contemplate forever thy unspeakable glories!

O adorable redeemer! when will that happy

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day arrive, when my eyes will behold thee without a veil?

When will these clouds and shadows pass away, that thy beams may shine upon me in all their dazzling brightness?

Say not, O dearest Lord! that no one can see thy face and live:

Thy love has removed all apprehension, and my only hope is to live by seeing thee.

Say not, O mild and gracious redeemer! that if I approach thy majesty I will die.

Rather instruct me so to die, that I may live forever in thy holy presence.

Glory be to the Father, &c.

Ant. How great is the multitude of thy sweetness, O Lord! which thou hast hidden for those who love thee!

CHAPTER.—*Apoc.* 7.

AMEN, benediction, and glory, and wisdom, and thanksgiving, honor, and power, and strength, be to our God, for ever and ever. *Amen.*

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Hymn.

Hail, real body of our Lord,
  From spotless virgin born!
Hail, victim stretched upon the cross,
  And for us bruised and torn!

Thy side with cruel spear transfixed,
  Poured forth a saving stream
Of water mixed with blood our sins
  T' efface, our souls redeem.

O heavenly manna! be our food,
  While in this world we stay;
And when death comes, prepare our souls
  To tread its gloomy way.

O gracious Saviour, bounteous Lord!
  O Mary's clement son!
May sinners grace and pardon find
  Before thy mercy's throne! *Amen.*

V. Thou hast given us bread from heaven,
R. Having in it all that is sweet and delicious.

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Antiphon at the BENEDICTUS.

O sacred banquet in which Christ is received, in which the memory of his holy passion is renewed, the soul is filled with grace, and a pledge of future glory is given to us!

V. O Lord! hear my prayer,

R. And let my cry come unto thee.

Let us pray.

O bountiful Lord! the continual bestower of every good gift, who hast not only purified us from the stains of sin, but hast also supplied us with the most admirable means of preserving in our souls the spiritual life of grace, and advancing in the practice of the Christian virtues; grant, we beseech thee, that we may be ever grateful for thy mercies, and by frequently and devoutly partaking of the heavenly repast thou hast prepared for us, our hearts may be disengaged from the love of this world, and acquire a holy relish for the things above; through our Lord Jesus Christ, &c.

COMMEMORATIONS, *page* 53.

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VESPERS.

OUR Father, &c., *page* 59.

Ant. Whither, O my God! should we wander, if left to ourselves? where should we fix our hearts, if not directed by thee?

Psalm LX.

UNHAPPY man! created at first in a state of justice, and gifted with dominion over the whole earth, but what was more, with dominion over thyself!

Constituted not only sole lord of the terrestrial paradise, but heir of heaven and its eternal joys!

All this happiness thou didst lose by one imprudent act, by disobeying the law of thy wise creator.

We also, alas! suffered the same loss, having become, by thy transgression, subject to sin, death and universal misery.

Our bodily strength was impaired, and all

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the faculties of our soul were equally injured by thy fall.

The senses rebelled against reason, and both united in their opposition to grace.

The world was soon overspread with ignorance, and vice held dominion over the hearts of men.

The only law they observed was the dictate of their inordinate desires, and the deity they worshipped was but the work of their hands.

Even the favourite people of God, that chosen generation of Abraham;

They who had been so wonderfully delivered from the bondage of Egypt, and settled in a country flowing with milk and honey;

They who had seen the waters of the deep divide before them, and afterwards come together for the destruction of their enemies;

They who had been nourished with manna from heaven, and had quenched their thirst with water miraculously streaming from the rock;

Even they forgot their heavenly benefactor, and bowed in adoration before a golden calf.

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Thus did the world lie buried in darkness, and enveloped in the thickest mists of ignorance.

Thus had poor man lost himself in the devious paths of error, regardless of his eternal fate,

Not heeding the awful truth, that after a few years of trial on earth, he would be overwhelmed with everlasting sorrows.

It was this that moved thy pity, O gracious Lord! who art often found by them who do not seek thee;

It was this that moved thee to undertake our redemption, to descend in person and dwell amongst us:

That as once we criminally worshipped what came under the senses, we might now behold with our eyes, the true object of our adoration.

But the time is come for thee to leave this earth, O Lord! thou must return to the bosom of thy heavenly Father.

Thou wilt not, however, entirely forsake us, O God of infinite wisdom and goodness!

Though thou ascendest again to the throne

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of thy glory, thou hast contrived a means of being always present amongst us.

Thou art still really here, to receive our devotions and shower upon us thy choicest blessings.

O that we could adore thee with a never-ceasing homage; that we could make thee some return for thy excessive love!

Glory be to the Father, &c.

Ant. Whither, O my God! should we wander, if left to ourselves? where should we fix our hearts if not directed by thee?

Ant. How lovely are thy tabernacles, O Lord of hosts! my soul longeth and fainteth for the courts of the Lord.

Psalm LXI.

How glorious the change that has been wrought by thy coming, O divine Saviour! what wondrous effects has thy doctrine produced!

There was a time when the path to bliss might truly be called narrow, because few there were that found it.

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Once in a populous city not ten were just, and on the whole earth eight only were saved.

Now we see thousands adhering to thee with a strong and generous love, and governed entirely by thy sacred maxims.

We see millions, who with bright hopes are advancing towards thee by the observance of thy commands.

Kings and mighty nations bow before thee, acknowledging thee as their God and sovereign judge.

Whence, O Lord! could this admirable change have arisen, if not from thy goodness in residing on our altars?

Whence could these blessings have flowed upon us, if not from thy holy life, and the infinite merits of thy painful death?

The fruits of both are miraculously united and presented to our enjoyment in the mystery of thy real presence.

Thou art here a victim daily offered to give life and holiness to the church, and to work all the wonders that are witnessed in the world.

It is to honor thy adorable person that

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sumptuous edifices are erected, and adorned with all the magnificence of art.

For the same reason do costly altars rise within our temples, to enshrine thy hidden majesty.

The holy Eucharist inspires us with reverence for thy ministers, to whom thou hast confided such exalted powers.

It perpetuates among us the memory of thy sacred passion, and applies to our souls the virtue of thy precious death.

It animates us with courage to do what thou hast commanded, and to suffer every thing for thy holy name.

In a word, it supports in us the spiritual life of faith, hope and charity, which will obtain for us an eternal happiness.

O blessed memorial of our Saviour's love, and delightful pledge of our future glory!

If I ever forget thee in my song, let my tongue cleave to the roof of my mouth.

If I cease to meditate on thee, may my mind forfeit its power of thought.

No, divine Redeemer! hours will seem brief

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moments in adoring thy majesty under the symbols of faith.

I will there spread before thee all my wants, and will praise thee for all thy mercies;

I will beg of thee to pardon my past offences, and will implore thy assistance for my future necessities;

I will invoke upon the faithful departed, the remission of all their sins, and thy paternal blessing upon all my fellow-beings.

O spotless lamb, once slain for us on the cross, and daily sacrificed on our altars!

Be thou our powerful advocate at the throne of thy heavenly Father, and avert from us the wrath we deserve for our sins.

As slaves are delivered from their bondage, and prisoners from their unhappy fate,

By appeasing their offended king, with the touching memories of his beloved son;

So do we hope to be rescued through thee, O Redeemer of men! but infinitely more do we expect from thy almighty mediation.

Restore us to the blessed liberty of thy children, O Lord! and clothe us with the nuptial garment of innocence;

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Then shall we delight to remain in thy holy presence, and to follow thee wherever thou goest.

In thy processions we will strive to adorn thy triumph; when thou visitest the sick, we will humbly wait upon thy boundless charity.

When thou art lifted up as an object of worship, we will bow before thee; when solemnly exposed, we will publicly adore thee.

Wherever thou art, we will rejoice to be with thee, and be truly happy in the meditation of thy infinite goodness.

Glory be to the Father, &c.

Ant. How lovely are thy tabernacles, O Lord of hosts! my heart longeth and fainteth for the courts of the Lord.

Ant. As the hart panteth after the water-brooks, so does my soul thirst after thee.

Psalm LXII.

And does the God of infinite grandeur and perfection dwell perpetually with us on earth?

Does he, whom the heaven of heavens cannot contain, reside on our altars for the love of us?

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Ye angels, who surround his glorious throne above, fly swiftly from your bright abodes, to wonder and adore.

Ye beings of this world, why rush you not hither to pay a willing homage to this King of kings?

Though he unveils his infinite splendour to the blessed only, who see him face to face,

His mercies to us are far more wonderful, and exhibit a much more providential care.

He is pleased not only to dwell among us, but even to identify himself with us.

He is not only our God, pointing out the way we are to follow; he enters into our bosoms to be the food of our souls.

O you, who have been redeemed by the blood of Jesus, and nourished with his sacred flesh!

Why melt you not away in tears of joy, at the consideration of your Saviour's love?

Why not, at least, be dissolved in tears of sorrow, at the recollection of your own ingratitude?

Who will not be penetrated with awe, in appearing before so great a majesty?

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Who will not be transported with joy, *in* reflecting that God himself is to be the guest of his soul?

Who can contain the overflowings of his heart, in saying to himself, my God is really within me?

O incomparable happiness! how good is it for us to be here, and to behold our Lord transfigured before us!

To behold him humbled under the sacramental veils, that hereafter we may contemplate him in the effulgence of his glory!

Let us make here a thousand tabernacles; one for thee, O divine Saviour! and one for each of thy servants;

That we may dwell near thee, and sing and rejoice before thee.

What should the captive wish but liberty, and the weary pilgrim but to be at rest!

What is the desire of the invalid, but the recovery of his health; and what more could I hope for than to possess my God?

But am I clothed as a friend of the bridegroom, and thus prepared to present myself at the marriage supper?

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Have I considered what should be the purity of those eyes that behold the God of infinite perfection?

Have I reflected how innocent those lips should be, that presume to receive the bread of angels?

But above all, how holy and heavenly must be the soul that aspires to a union with the adorable person of Jesus Christ?

Think well of this and try yourselves, you who approach the altar of the living God!

Alas! how poor and insensible are we! how unworthy the magnificent gifts bestowed upon us!

Yet are we invited, and even commanded by our loving Saviour to receive him in the holy sacrament.

He bids us come that he may comfort us in our trials, and strengthen us in the performance of duty.

Go thou, my soul! to that sacred table, and partake of the delicious viands set before thee.

Go, all-inflamed with love, and with the liveliest sentiments of joy and hope quench thy thirst at that fountain of life.

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When thou hast tasted how sweet the Lord is, and feelest his heavenly streams flowing gently upon thee,

Open the channels of thy heart, and let these refreshing waters sink deeply into thy affections;

That purified from all attachment to sin, they may lead thee to virtue, and to the practice of every good work;

That thou mayest become a soil fruitful in holy thoughts, pious words and just and charitable deeds;

Productive for thyself by promoting thy sanctification; for others, by the influence of thy edifying example.

No more ingratitude to so gracious a Lord; no more disregard of his supreme and righteous laws.

Away, false pleasures; away, sinful and vain pursuits, for the God of holiness has breathed upon my soul;

He has taken possession of it, to make it his residence and consecrate it forever to his service.

Glory be to the Father, &c.

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Ant. As the hart panteth after the water-brooks, so does my soul thirst after thee.

CHAPTER.—1 *Cor.* 13.

WE know in part, and we prophesy in part. But when that which is perfect shall come, that which is in part, shall be done away. We see now through a glass in an obscure manner: but then, face to face. Now I know in part; but then I shall know even as I am known. And now there remain faith, hope and charity, these three; but the greatest of these is charity.

Hymn.

WHY should I ask an easy life,
With plenty stored and free from strife;
When thou, dear Lord! didst spend thy years
In poverty, disgrace and tears?

How can I wish a gentle death,
Calmly resigning mortal breath;
When Jesus suffered so much pain,
That our afflictions be not vain?

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Daily oblation, wondrous love,
Concealed from eye our faith to prove!
Thou bringest to our memory,
The tragic scene of Calvary.

Keep always present to our mind,
That we should ever be resigned;
Taught by the passion of our Lord;
We'll readily obey his word.

Are sufferings ills? No, Jesus chose
The path to bliss through human woes;
Grandeur and mirth alike he scorned,
And mingled with the poor that mourned.

May we then always think of thee,
Dear Lord! thy passion let us see,
When joys of earth, or grief of soul
Tempt us to stray from thy control.

Live, live forever, glorious Lord!
By heaven and earth be thou adored;
May both to thee their praises give,
The saints who see, we who believe. *Amen.*

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V. Thy delight, O Lord! is to dwell with the children of men;

R. O make it ours to be with the God of heaven.

Antiphon at the MAGNIFICAT. 73

When Jacob awaked out of sleep, he said; Indeed the Lord is in this place and I knew it not. How terrible is this place! this is no other but the house of God and the gate of heaven.

V. O Lord! hear my prayer,

R. And let my cry come unto thee.

Let us pray.

O God! who has left us a memorial of thy sacred passion in a sacrament most admirably expressive of thy love for man, grant us, we beseech thee, so to reverence the holy mysteries of thy body and blood, that we may always experience within us the fruit of thy precious merits, who livest and reignest with God the Father in the unity of the Holy Ghost, world without end. *Amen.*

V. O Lord! hear, &c., *page* 74.

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COMPLIN.

Our help, &c. *page* 75.

Ant. Thou hast prepared for us, O Lord! a table against all that trouble us.

Psalm LXIII.

Who will procure for me the happiness of being alone with my God? of finding him in the silence of retirement, where nothing can interrupt us?

Where God may speak to me and I to him, as bosom friends converse together?

Where I may unfold to him all my wants, and freely ask his counsel in all my doubts?

What shall I do, O gracious Lord! to be happy here? what shall I do to be happy hereafter?

I know that in every thing I undertake, I seek my own good; but do I seek it in thee, where alone it can be found?

Instruct me, O eternal wisdom! and direct me in the way to true felicity.

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Listen, O my soul! to the words of thy Saviour, and treasure them up as the rule of thy conduct.

Seek first the kingdom of God and his justice, and all things else shall be added unto thee.

Love him with all the fervour of thy heart, and every thing will then conspire to thy happiness.

I do not hesitate, O Lord! to acknowledge these truths with my lips; but when shall I exhibit them in my actions?

When shall I overcome my passions, and hold them under the control of reason and religion?

Alas! I cannot govern them as long as they are not devoted to thy service; behold, O Lord! I consecrate them to thee.

Check thou their lawless motions by thy grace, lest they violently tear me from the path of duty.

Disengage my heart from the follies of the world, and grant me a holy ardour in the pursuit of solid joys;

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That I may hunger and thirst continually after thee, and the fulfilment of the glorious promises thou hast made to thy servants;

That I may seek thee alone with all the powers of my soul, as thou alone can'st truly satisfy its desires.

Glory be to the Father, &c.

Psalm LXIV.

When, O my soul! will thy God find thee free from the busy thoughts that incessantly beset thee?

O were that the case, how readily would he instruct thee, and make known to thee the secrets of his holy love!

Yes, he himself would become thy familiar guest, and his presence would be for thee a source of perpetual joy.

But, Lord! thou must first come and chase away these distracting fancies, and consecrate my soul to thee alone.

Take thou entire possession of it, and suffer not its enemies any longer to molest it.

Be thou its supreme Lord and master, and

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rule all its faculties; for thy government is mild and thy rewards are infinite.

What hast thou promised, O Lord! to him who receives thee with an humble love?

All that is contained in those sweet and mystic words: *he dwelleth in me and I in him.*

O blessed words! O that my soul could say, he dwelleth in me and I in him!

He is my refuge in all temptations, my comfort under every trial!

He is a secure protection against all my enemies; he dwells in me and I in him!

What more could infinite liberality give than itself? what more could a poor and empty creature receive than God, the source of all good?

O divine being! my life, my joy, the only object of my hopes!

Were my inconstant soul once united to thee, or had it once relished the sweetness of thy presence,

How dull and tedious would all other company appear to me! how insipid the vain enjoyments of this world!

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How gladly would I adhere to thee! how immoveably would my thoughts rest on thy divine perfections!

Grant me then the grace to dwell with thee in spirit, that day and night I may sing thy praises and all my life adore thy mercies.

Glory be to the Father, &c.

Psalm LXV.

Thou art my only hope, O Saviour of men! and thy favour is all things to me.

In thee I find the watchfulness of a kind father, and all the tenderness of maternal solicitude.

In thee I enjoy the protection of an omnipotent king, and the rare fidelity of a constant friend.

From thy bounteous fulness all my wants are supplied, and my utmost desires are ever surpassed by thy beneficence.

Thou art my God, O Jesus! and the source of all happiness; what more could I conceive or desire?

This is enough for them who love thee;

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they know the full import of those precious words, *my God and my all.*

O sweet and charming words! not indeed for the worldling who relishes only the gratifications of sense;

But to the pious christian they are truly refreshing; they invigorate his mind and light up his soul with joy and peace.

O may these blessed words dwell on my tongue, and live forever in my memory!

Wherever I am in this changing world, whatever pursuits may engage my attention;

Still let the eye of my soul look up to thee, and be fixed on the glory of thy countenance.

Still may I wish and long for that happy day, when this blissful vision will be unfolded to my view;

When I shall see, and no longer obscurely believe that thou, O Lord! art my God and my all.

Glory be to the Father, &c.

Ant. Thou hast prepared for us, O Lord! a table against all that trouble us.

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Hymn.

My soul! thou surely now must be
Weary of all thine eye can see;
Thou hast too often been deceived
By things of earth, and deeply grieved.

Recall thy thoughts that fondly fly
On every breeze that passes by;
Vainly they rove from joy to joy,
Where pleasures lure but to destroy.

Within the dwelling of thy heart,
From all distractions far apart,
Seek rest; and on the wings of love
Be borne aloft to realms above.

Then he, who now himself bestows,
To make thee rise above life's woes,
Will verify what he has said,
And raise thee glorious from the dead.

Wondrous Emmanuel! prince of peace!
In regions bright where sorrows cease,
May we thy grandeur e'er proclaim,
And sing the sweetness of thy name.

Amen.

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CHAPTER—1. *Pet.* 5.

BE you humble, therefore, under the mighty hand of God, that he may exalt you in the time of visitation; casting all your solicitude upon him, for he hath care of you. Be sober and watch, because your adversary, the devil, as a roaring lion, goeth about, seeking whom he may devour; whom resist ye, strong in faith.

Antiphon at the NUNC DIMITTIS.

O taste and see that the Lord is sweet; blessed is the man that hopeth in him.

V. Though I should walk in the midst of the shadow of death,

R. I will fear no evil when thou art with me.

Let us pray.

O God! whose delight is to dwell with those who love thee and keep thy commandments; grant, we humbly beseech thee, that the order of thy providence in regularly withdrawing

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all nature from our view and burying it in the darkness of night, may remind us of the obligation we are under of dying to the world and its sinful pursuits, and may render us better prepared to enjoy the innumerable blessings thou dispensest; through our Lord Jesus Christ, &c.

Lord have mercy on us, &c., *page* 84.

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OFFICE FOR FRIDAY.

Subject: The sufferings and death of Jesus Christ, and the spirit of penance which they inculcate.

Fruit: To bear patiently the crosses of this life, in expiation of our manifold offences.

MATINS.

Our Father, Hail Mary, &c., *page* 18.

Invit. Come, let us adore our God that redeemed us.

Come, let us adore our God that redeemed us.

Psalm LXVI.

When we had become the slaves of sin and were subject to the dominion of Satan, the eternal Word descended from heaven, and offered a vast price to liberate us from this degrading bondage.

Come, let us adore, &c.

This price was nothing less than his own precious blood, which he plentifully shed on

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the cross, resigning his inestimable life in order to rescue sinners from eternal death.

Come, let us adore, &c.

Let us consecrate this day to his sacred memory, that recalling to our minds the stupendous events of Calvary, we may tenderly compassionate his sufferings, may repent from our hearts of the many sins we have committed, and thankfully acknowledge his infinite mercies.

Come, let us adore, &c.

Let us withdraw our minds from the illusive pleasures of life, and mortify our senses by prudent restrictions, that borne on the wings of fasting and alms deeds, our prayers may more swiftly mount to the throne of grace.

Come, let us adore, &c. Glory be to the Father, &c. Come, let us adore, &c.

Hymn.

Come, let's adore the king of love,
And king of sufferings too;
Love brought him from the realms of joy,
To mingle in our wo.

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It made him come from paradise,
  Where flowers ne'er fading grow;
And planted him 'mid noxious weeds,
  In this rude world below.

Here for a time this heavenly plant,
  Arrayed in brilliant hue,
Its fragrance rich spread all around,
  And vigourously grew.

But envious frosts and furious storms
  Were raging far and wide;
This tender flow'r at last bowed down
  Its bruised head and died.

The highest thoughts, all words of earth,
  But faintly can express
The life of Christ, the death of God,
  The Saviour's righteousness.

Mother of Jesus! fill our hearts
  With thy own grief and love;
O teach us holy thrilling chants,
  From seraph-choirs above.

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To Father, Son, and Holy Ghost,
One undivided Three;
Our loftiest praise, and humblest thanks,
Now and forever be. *Amen.*

Ant. Take my yoke upon you, saith the Lord, for my yoke is sweet and my burthen light.

Psalm LXVII.

My God! who will ever complain of doing too much, if he consider the laborious life of thy divine Son?

If he reflect for a moment upon the painful task he so willingly undertook for the love of us?

When he might have been carried on the wings of the cherubim, he chose to travel about on foot, and to suffer the greatest fatigue;

When he might have commanded the heavens to pour forth a delicious manna, he preferred to eat his bread in the sweat of his brow;

When he might have made the angels his footstool, he humbly submitted to the will of his parents;

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He lived with them in their little cottage, sharing their toil as well as their scanty subsistence.

There, secluded from the world, he increased in wisdom and grace before God and man,

Edifying, by the purity of his life, the happy few that saw him, and astonishing them by his admirable doctrine.

Yes, O divine Saviour! joy and wonder followed in the path of thy holy childhood, and thy incomparable wisdom entranced the minds of venerable and learned men.

A gentle inspiration of thy grace aroused in every heart an ardent wish to imitate thy bright example.

O that we were induced by the same holy influence, to esteem thy maxims and walk in thy footsteps!

O that we would reflect, in every circumstance of life, on the model thou hast placed before us!

Thy hours of retirement were spent in holy meditations, and in the midst of business thy mind held converse with heaven.

Thy time was never lost by intercourse

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with others, for every moment was devoted to acts of charity and beneficence.

To instruct the ignorant, to reclaim the erring, to console the afflicted, were thy daily occupations.

Thou gavest health to the sick, the guilty submitted to thy mild rebuke, the penitent were absolved, thy precepts dispensed beatitude to all mankind.

It was thy meat and drink, O Lord! to perform thy Father's will; O make it ours to accomplish thine.

May we in every action think of thee, and of the course thou wouldst advise us to pursue, wert thou really present to direct us.

Point out the path in which thou wouldst have us walk; but grant us also the courage and constancy to persevere in it.

Glory be to the Father, &c.

Ant. Take my yoke upon you, saith the Lord, for my yoke is sweet and my burthen light.

Ant. He humbled himself for us, becoming obedient unto death, even the death of the cross.

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Psalm LXVIII.

My God! who can repine at the ills of this mortal life, when they remember the sufferings of thy beloved Son?

Ah! how many sorrows did he patiently endure, bearing their heavy weight in uncomplaining silence!

From the cradle to the cross, what a series of trials! how little do we read of joy and prosperity! how much of pain and discomfort!

Sometimes he is abandoned by his nearest friends, and left alone in the midst of his affliction;

At another time he is pursued by his fiercest enemies, and becomes the object of their most malicious designs.

They seek to ensnare him in his speech, and enviously misrepresent his miraculous deeds.

They gather tumultuously around him, to gaze upon and insult his adorable person;

Seizing upon him, they extend him on the earth and ignominiously drag him along the streets;

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At length, they all conspire against this man of sorrows, and condemn him to a violent and degrading death.

Have you seen a harmless and innocent lamb standing silent amid ravenous wolves?

Thus stood the prince of peace surrounded by a multitude of infuriated Jews.

When they blasphemed against him, he made no reply; when they impiously struck him, he only noticed the injustice of their conduct.

When in his dying moments, they exulted in the success of their murderous efforts, he pleaded their excuse and entreated his heavenly Father to forgive them.

O strange ingratitude of man, thus barbarously to crucify the redeemer of the world!

O incomprehensible love of our divine redeemer, thus mercifully to die for the salvation of his creatures!

Can we, for whom he underwent so much suffering and humiliation, complain any longer of the trials we have to endure?

The Lord of glory had not where to lay his

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sacred head; and shall we murmur at the inconveniences of our situation?

If we wear the livery of a crucified Saviour, shall we shrink from the crosses that occasionally present themselves to us?

If we are the disciples of him whose head was crowned with thorns, can we expect to walk in an easy and flowery path?

Alas! how different are we from that divine original, who came from heaven to be the model of our life and actions!

How far do we wander from that holy path, which the Son of God has traced for his followers!

Pity, O dear Redeemer! the infirmities of thy children, and strengthen with thy grace our fainting hearts.

Arm us, O glorious conqueror of sin and death! against all the fears and terrors of the world.

Fortify us, by the heavenly virtues of faith, hope and charity, against all the difficulties we may have to contend with;

That we may advance incessantly in the

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way of eternal life, generously overcoming every obstacle,

And remembering that, as sinners, we deserve to suffer, as christians, we should imitate thy holy example.

Glory be to the Father, &c.

Ant. He humbled himself for us, becoming obedient unto death, even the death of the cross.

Ant. Turn away thy face from our sins, O Lord! and blot out all our iniquities.

Psalm LXIX.

My God! when I consider what thou hast suffered for our benefit, and what we have done to the injury of ourselves,

I cannot but be astonished at the wonders of thy goodness, and be confounded at the depths of our miseries.

Though sin was the cause of thy cruel death, we still permit it to sway our hearts.

Though it is thy declared enemy, and the worst opponent of man's happiness, we thoughtlessly entertain it in our own bosoms.

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How frequent are the transgressions of our life! our consciences are alarmed at the recollection of them.

Though thou hast so often pardoned our offences, we still relapse into sin, and abuse thy mercy.

But is there any stain of evil so foul, that it cannot be washed away in thy precious blood?

Could our sins be so numerous, as to exceed the multitude of thy tender mercies?

O no, dear Saviour! thy disposition to forgive far surpasses our crime; but thou wilt not forgive unless we renounce our disorders;

Unless we humble ourselves in thy presence, and manifest a sincere desire to be reconciled with thee.

Behold, therefore, we fall down at thy feet, O Lord! and ask pardon for our manifold infidelities.

Looking with heartfelt compassion on thy sacred hands transpierced with iron nails, we beseech thee to forgive our evil deeds.

Approaching with reverence thy bleeding

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side, we entreat thee to purify our affections, and fix them on thee alone.

All that we can offer in satisfaction of thy divine justice, is a heart broken with contrition, and a firm determination to pursue a better course.

O gracious and indulgent Lord, who freely pardonest all that return to thee with sentiments of sincere repentance!

Who givest repentance to all that ask it, and encouragest us to ask by promising to hear our prayers!

Grant us the spirit of true compunction, that we may ever deplore the faults we have committed, and expiate them by the practice of penance;

Strengthen us by thy holy grace, that we may be constantly on the watch against the assaults of temptation, and stand firm against the suggestions of our spiritual enemy.

Glory be to the Father, &c.

Ant. Turn away thy face from our sins, O Lord! and blot out all our iniquities.

Our Father, &c.

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LESSON 1.—*Isaiah*, 53.

HE shall grow up as a tender plant, and as a root out of a thirsty ground: there is no beauty in him, nor comeliness; and we have seen him, and there was no sightliness that we should be desirous of him: despised and the most abject of men, a man of sorrows and acquainted with infirmity; and his look was as it were hidden and despised, whereupon we esteemed him not. Surely he hath borne our infirmities and carried our sorrows; and we have thought him, as it were, a leper, and as one struck by God, and afflicted. But he was wounded for our iniquities; he was bruised for our sins; the chastisement of our peace was upon him; and by his bruises we are healed. All we, like sheep, have gone astray; every one hath turned aside into his own way, and the Lord hath laid on him the iniquity of us all. He was offered because it was his own will, and he opened not his mouth; he shall be led as a sheep to the slaughter, and shall be mute as a lamb before his shearer. And the

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Lord was pleased to bruise him in infirmity; if he shall lay down his life for sin, he shall see a long-lived seed; and the will of the Lord shall be prosperous in his hand.

R. All this, O divine Saviour! thou taughtest thy holy prophets, to prepare the world for thy coming. All this and infinitely more hast thou verified in thy sacred person; subjecting thyself, for the love of us, to pains, afflictions and humiliaticns of every kind. *O all ye that pass by the way, behold and see if there be grief like to my grief!

V. I was betrayed, bound and led away captive; I was reviled, buffeted, and scornfully spit upon; I was scourged and condemned to a cruel death; I was crowned with thorns, and crucified among thieves. O all ye, &c.

LESSON 2.—*Jer.* 2. *Joel* 2.

PASS over to the isles of Cethim, and see; and send into Cedar and consider diligently; and see if there hath been done any thing like this; if a nation have changed their gods, and

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indeed they are not gods; but my people have changed their glory into an idol. Be astonished, O ye heavens, at this! and, ye gates thereof, be very desolate! saith the Lord. For my people have done two evils. They have forsaken me, the fountain of living water, and have digged to themselves cisterns, broken cisterns, which can hold no water. Is Israel a bondman, or a home-born slave? why then is he become a prey? Hath not this been done to thee, because thou hast forsaken the Lord at that time when he led thee by the way? Know thou and see, that it is an evil and a bitter thing to have left the Lord thy God. Now, therefore, saith the Lord; be converted to me with all your heart, in fasting, and in weeping, and in mourning. And rend your hearts and not your garments, and turn to the Lord your God; for he is gracious and merciful, patient and rich in mercy, and ready to repent of the evil. And it shall come to pass, that every one who shall call upon the name of the Lord shall be saved.

R. Who will give water to my head, and a fountain of tears to my eyes, that day and

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night I may mourn for the sufferings of my redeemer, and deplore the sins that caused them! *O adorable Saviour! grant us a hearty sorrow for having offended thee, and the grace to co-operate with thy goodness in the expiation of our sins.

V. Thou hast instructed us how to do this, inculcating by thy own example the practice of self-denial; fasting, praying and humbling thyself unto death, even the death of the cross. O adorable Saviour! grant us. &c.

LESSON 3.—*Heb.* 5.

EVERY high-priest taken from among men, is appointed for men in the things that appertain to God, that he may offer up gifts and sacrifices for sin: who can have compassion on those who are ignorant and err; because he himself also is encompassed with infirmity; and therefore he ought, as for the people, so also for himself, to offer for sins. Neither doth any man take the honor to himself, but he who is called by God, as Aaron was. So also

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Christ did not glorify himself to be made a high-priest; but he who said to him: Thou art my son, this day have I begotten thee. As he saith also in another place: Thou art a priest forever according to the order of Melchisedech. Who in the days of his flesh, offering up prayers and supplications, to him who was able to save him from death, was heard for his reverence. And whereas indeed he was the Son of God, he learned obedience by the things which he suffered: and being consummated, he became the cause of eternal salvation to all those who obey him.

R. Christ being present, a high-priest of the good things to come, by a greater and more perfect tabernacle not made with hands, entered once into the sanctuary, having obtained eternal redemption. *He is, therefore, the mediator of the new testament; that, by his death, they who are called may receive the promise of eternal inheritance.

V. If the blood of goats and of oxen sanctifies such as are defiled, to the cleansing of the flesh, how much more shall the blood of

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Christ cleanse our consciences from dead works? He is, &c.

Glory be to the Father, &c. He is, &c.

TE DEUM, 37.

LAUDS.

OUR Father, &c. 39.

Ant. Far be it from us to glory, save in the cross of our Lord Jesus Christ.

Psalm LXX.

CAN we rejoice, my soul! on this solemn day? shall we not mourn over the sufferings of our dear redeemer?

How excessive thy goodness, O Lord! to afford us in thy own sorrows a source of joy and happiness!

Thou forbiddest thy followers to weep for thee, and reservest to thyself alone the burthen of thy affliction.

Thou invitest the whole world to glory in

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the virtue of thy cross, and to exult in the memory of thy sacred passion.

Sing then the canticle of thanksgiving, ye dear-bought nations of the earth; sing immortal praises to the God of our salvation;

To him, who for us endured so many trials, and patiently bore so many indignities;

To him, who for our sake was exhausted by a bloody sweat, and drank to the very dregs the bitter cup of suffering;

Sing to the mighty Lord of heaven and earth, who for us was slain by the hands of an impious mob;

Who, as a meek lamb when led away to the slaughter, opened not his mouth, nor made any resistance to his enemies.

Whither, O my God! did thy mercy lead thee! to what lengths didst thou go for the love of us!

Was it not enough to have become man, that thou shouldst submit to the varied miseries of our nature?

Was it not enough to have led a laborious life, that thou must eventually die in opprobrious torture?

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No, divine Saviour! thou knewest that our frail being needed further instruction and encouragement;

That, wedded as we are to the things of this world, we could never resignedly bow under the stroke of death, if not animated by thy example.

Thou knewest that we would always tremble at the thought of suffering, if not led on by thee to the exercise of penance and self-denial.

O blessed redeemer! whose grace is the commencement and the consummation of all our hopes;

How indebted are we to thy infinite goodness! what return can we make thee for thy incomparable mercies?

Glory be to the Father, &c.

Psalm LXXI.

Arise, my soul! and prepare a fervent sacrifice of praise for thy bountiful Lord.

Awake, and summon all thy affections for the worthy offering of thy adorations.

Let us reverently draw near to the hallowed

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mount on which he was slain, and at the foot of the cross promise an inviolable fidelity in his service.

Thither let us fly from the troubles of the world; there let us dwell amid the outpourings of divine beneficence.

Under the shade of that redeeming wood let us kneel, contemplating in wonder the august victim who is there immolated for our salvation.

Let us recall every incident of his love, let us dwell upon every circumstance of his death, let us adore individually his gaping wounds.

Blessed be the hands that wrought so many miracles, and were pierced with cruel nails.

Blessed be the feet whose steps were always directed by the will of heaven, and which at length were fastened to the hard wood of the cross.

Blessed be that venerable head crowned with thorns, which bowed itself in death for our redemption.

Blessed be that divine heart transfixed with a lance, which so ardently desired to promote our real happiness.

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Blessed be the entire person of our crucified Lord, and may all the powers of our soul unite in praising his unbounded mercy.

O what wondrous charity! what excessive goodness is exhibited in the sacrifice of Calvary!

The Lord is sold, that the slave may be set at liberty; the innocent is condemned, that the guilty may be saved.

The physician becomes sick, that the patient may be cured; and God himself dies that man may live.

Tell me, my soul! who has ever rendered us a service like this? who has ever manifested for us the same disinterested love?

What have our best friends, or even our parents done for us, that can be placed on a parallel with this extraordinary charity?

The saviour who redeemed us is no other than the Son of God; the price he paid for us is nothing less than his own precious life.

What could the favour of the whole world procure for us, compared with this stupendous liberality of heaven?

Our hope is to be one day associated with

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the angels of God; our inheritance is the kingdom of everlasting glory.

Glory be to the Father, &c.

Psalm LXXII.

To thee, O God! we owe our whole being, for having created us according to thy image and likeness.

But we owe thee more than our being, for having redeemed us by the death of thy only Son.

It was not so easy to repair the losses of fallen man, as to have called him into existence.

One word was sufficient to create us; while to raise us from the degradation of sin was a laborious and painful task.

To redeem us, the Son of God humbled himself under the frailty of human nature, and submitted to all our infirmities.

He patiently endured the discomforts of poverty, and bore in silence the insults of his enemies.

How frequently did he hazard his life, in announcing and defending the truths of the gospel!

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What a flood of tears did he compassionately pour forth over the obduracy of the unfortunate Jerusalem!

How many drops of blood did he shed in the garden of Gethsemani, and on the summit of Calvary!

Where, after three long hours of bitter anguish and excruciating torment, he meekly bowed his fainting head, and gave up the ghost!

Thus does the glorious sun go down behind the clouds, leaving the whole world in darkness.

But how admirable are thy ways, O Lord! thy very darkness is our light;

For by thy wounds our maladies are cured, and by thy death we are restored to life.

O adorable redeemer! how can we remember the labours thou enduredst for us, and not be convinced of our obligations to thee!

Can we recount thy varied sufferings, and not be inflamed with the love of him who suffered?

Alas! how regardless are we of thy divine goodness! how little do we correspond to thy gracious intentions!

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As a return for thy manifold gifts, thou requirest only that we hope still more and aspire to still greater blessings.

Thou commandest us only to walk in thy footsteps, that we may one day participate in thy eternal glory.

Behold then, dear Saviour! we humbly bow down before thee, imploring thy blessing, and the continual assistance of thy grace.

We beseech thee to wean our affections from this world, and to make us the followers of thy holy cross.

Grant that our daily study may be, to crucify the flesh with its vices and concupiscences;

That our whole life may be devoted to thee, that all our faculties may be consecrated to thy service.

Glory be to the Father, &c.

Ant. Far be it from us to glory, save in the cross of our Lord Jesus Christ.

CHAPTER.—2 *Cor.* 1.

BLESSED be the God, and the Father of our Lord Jesus Christ, the Father of mercies, and

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the God of all consolation; who comforteth us in all our tribulations; that we also may be able to comfort those who are in any distress. For as the sufferings of Christ abound in us, so also by Christ doth our comfort abound.

Hymn.

PREPARE, my soul! thy fervent song,
The mercies of thy God to chant;
Who braved for us the hostile throng,
Whom persecution ne'er could daunt.

When heaven's most noble gift we'd lost,
When fallen victims of despair,
When on the sea of trial tossed,
And doomed to live in grief and care;

Lo! from the realms of joy above,
The Son of God, th' eternal Word
Came down amongst us, brought by love,
Of wrath divine to sheathe the sword.

Not all the malice of the Jews,
Nor death itself could thwart his end;

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His noble work he still pursues,
All obstacles before him bend.

O Lord of might! what do we find
Most wondrous in thee to admire?
That pow'r that called forth all mankind,
And will the world dissolve in fire?

O no; thy strange humility,
Thy wounds, thy cross, thy sacrifice,
These shall alone my wonder be,
My hope in glory hence to rise. *Amen.*

V. The chains fell from our hands and feet,
R. When thou, dear Redeemer! wast fastened to the cross.

Antiphon at the BENEDICTUS.

We have not been redeemed with corruptible gold or silver; but with the precious blood of Christ, as of a lamb unspotted and undefiled.

V. O Lord! hear my prayer,
R. And let my cry come unto thee.

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Let us pray.

O eternal Father! who sentest thy only Son into the world, to deliver us from the slavery of sin, and to point out the path to endless happiness; grant, we humbly beseech thee, that the continual memory of his bitter passion and death may awaken in our hearts a sincere sorrow for our past offences, and animate us to atone for them by the imitation of his penitential spirit; through the same Jesus Christ, thy Son, our Lord, &c.

On Friday and every fast-day, say the following prayers, kneeling.

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Our Father, &c.
V. And lead us not into temptation,
R. But deliver us from evil.
V. Our iniquities, O Lord! are gone over our head;
R. And as a great burthen they weigh heavily upon us.

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V. Wilt thou not demand an account of these things?

R. Wilt thou not examine every action of our life?

V. Thou seest the inmost recesses of our hearts;

R. The most secret faults lie open to thy view.

V. Grant that we may judge and chastise ourselves,

R. That we be not condemned and punished with the world.

V. Hold our minds in due subjection to thee,

R. That our faith may be pure, firm and entire.

V. Give us the strength to mortify our senses,

R. That our bodies may be reduced into servitude.

V. That as too great a liberty was the cause of our fall,

R. The spirit of self-denial may guard us from future evils.

V. Pardon, O Lord! our manifold offences,

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R. And avert from us the punishment they deserve.

V. Enter not into judgment with thy servants, O Lord!

R. For in thy sight no man shall be justified.

V. Our ruin, we confess, comes wholly from ourselves;

R. And our only hope is in thy saving goodness.

V. If we repent, and say; now we will change our life,

R. It is time to rise from sleep;

V. Behold! temptation stands at our door,

R. And our weakness too often gives it admittance.

V. Our corrupt nature conspires with our enemies,

R. And our evil habits triumph over us.

V. Pity, O Lord! our wretched condition,

R. Thou who knowest of what frail materials we are made.

V. Deliver us from the occasions that so often endanger our piety,

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R. And defend us against the darts of our spiritual enemy.

V. Deliver us from all sudden and disastrous misfortunes.

R. Deliver us from the never-ending torments of hell.

V. Why art thou sad, O my soul?

R. Why art thou disquieted within me?

V. Trust in God, for he is thy refuge;

R. He is our Saviour and our God.

V. Praise the Lord, for he is good;

R. And his mercy endureth forever.

V. Let all, who have been redeemed by the Lord, now say;

R. That his merey endureth forever.

V. He has rescued us from eternal death;

R. For his mercy endureth forever.

V. He will guide us in the ways of peace;

R. For his mercy endureth forever.

V. He will bring us hereafter to the joys of eternity;

R. For his mercy endureth forever.

V. In thee, O Lord! have we hoped;

R. Let us not be confounded.

V. O Lord! hear my prayer,

R. And let my cry come unto thee.

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Let us pray.

O God! who didst severely punish our first parents for eating the forbidden fruit, grant that we may faithfully observe the salutary discipline of fasting and abstinence imposed by thy church; that we may correct our levity, punish our insobriety, subdue our irregular appetites, frustrate the designs of our spiritual enemy, and daily proceed to new degrees of virtue and devotion, through our Lord Jesus Christ, thy Son, &c.

COMMEMORATIONS, *page* 53.

VESPERS.

OUR Father, &c., *page* 59.

Ant. O how insensible are we; to reflect so little on what our Saviour has done and suffered for us!

Psalm LXXIII.

LORD! how the world requites thy love! how ungrateful are we for thy mercies!

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We criminally forget thy sacred passion, or rather, what is far worse, we renew by our sins, its doleful scenes.

When we deprive others of their right, what do we else than strip thee of thy clothing?

When we encourage animosity and dissensions, what do we else than rend thy seamless garment?

If we disdain the least of thy servants, are we not as so many Herods that scorn the simplicity of thy appearance?

If we act against our conscience, are we better than Pilate who condemned thee?

When we depart from thy will to follow our own, is it not giving the preference to Barabbas?

When we entertain in our bosoms a spirit of resentment and revenge, do we not give thee vinegar and gall to drink?

By looking insensibly upon the miseries of the poor and afflicted, do we not pass thee by, as the strangers who were unconcerned at the tragic events of Calvary?

Thus do we again crucify the Lord of glory,

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and subject him anew to the ignominy of the cross.

Is this the regard we should manifest for the sacred memory of our dear redeemer?

Are these the thanks we should return for the wonderful effusion of our Saviour's love?

When we were seated in darkness, he took us by the hand, and kindly introduced us to the admirable light of truth.

We did not go in search of him; but he came from afar to seek after us: when we had turned away from him, his mercy benignly endeavored to reclaim us.

He called after us in words of tenderest solicitude; why will you perish, O ye children of men?

Why do you run after empty trifles, as if there were no joys above to deserve your attention?

Return, O dearly purchased souls! and I will receive you; repent, and though you may have crucified me, I will forgive you.

Behold, O blessed Jesus! we come to thee, and in thy holy cross we place all our confidence.

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Never shall we cease to embrace that sacred wood, till thy mercy has vouchsafed to us the pardon of our sins.

Never shall we depart from that anchor of our hopes, till our troubled consciences be dismissed in peace.

There will we stand, and sigh, and weep; every one thus humbly appealing to thy mercy; Jesus, my God! I suffer violence; answer thou for me.

Glory be to the Father, &c.

Ant. How insensible are we, to reflect so little on what our Saviour has done and suffered for us!

Ant. He is the propitiation for our sins, and not for ours only, but for the sins of the whole world.

Psalm LXXIV.

Be silent, O my soul! and thy Lord will answer for thee; content thyself, and he will be thy security.

Be innocent, and he will defend thee; be humble, and he will exalt thee.

He will forgive thee if thou repentest, he will bestow upon thee more than thou askest.

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We have no reason to fear that his favor will be denied us, if we but esteem and desire it.

He that so freely gave us himself, will he not, with himself, give us all things else?

Are not his laborious life and painful death, a sufficient pledge of the love he bears us?

Is not his infinite love to us a sufficient motive for being faithful to him?

For discharging the duties that have been imposed on us, and which bear so important a reference to our eternal welfare?

They indeed must have little faith, and much less hope, who doubt the mercies of so gracious a God;

Mercies confirmed by innumerable miracles and sealed by his own most precious blood,

That innocent blood which was shed for us, to appease the wrath of his offended father;

That blood whose every drop was capable of saving a thousand worlds.

O blest and all-redeeming blood! which flowed so freely from the source of life!

Wash our polluted souls in thy chrystal streams, and cleanse us from all our infirmities.

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Cleanse us, O merciful Lord! from our hidden faults, and from those favourite sins that have so often defiled us.

Wash away the stains that our malice may have caused in others, and those which our weakness has received from them.

Do not permit them to perish through our fault, nor suffer us to be led astray by them.

May we mutually encourage each other in the pursuit of good, and may we all find mercy before thee!

Pardon, O divine Jesus! the transgressions of our past life, and reform in us what is actually displeasing to thee.

Direct us in the course thou wouldst have us pursue, and lead us happily in the accomplishment of thy holy will.

Glory be to the Father, &c.

Ant. He is the propitiation for our sins; and not for ours only, but for the sins of the whole world.

Ant. Now is the acceptable time, now is the day of salvation; let us conduct ourselves as the servants of God, by fasting and watching, by patience and charity.

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Psalm LXXV.

If thou hadst dealt with us in rigor, O Lord! we would long since have been sentenced to eternal death.

Long since would our guilty souls have been snatched from this world, and consigned to everlasting torments.

But thy gracious mercy has spared our lives, to give us an opportunity of appeasing thy just indignation.

Now is the acceptable time with thee, now is the day of salvation for us.

Let us then deplore the sins we have committed, and bring forth worthy fruits of penance.

If we have hitherto persecuted thee, O Lord! and by our iniquities have nailed thee to the tree of death;

Our constant endeavor henceforth shall be, to serve thee loyally and do away the work of our sins.

We will go to the summit of Calvary, and will kiss the ground impressed with thy sacred footsteps.

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We will walk in the same path, by submitting with humility to thy sacred maxims.

We will bow down before thy cross, and reverently cover thy exposed and adorable person;

Contributing, by our charities, to clothe thy indigent servants, and striving to conceal the infirmities of our brethren.

With tenderest care we will unfasten the nails that pierce thee, gently drawing them from thy hands and feet;

Faithfully complying with the precepts of thy law, and loosening our affections from this transient world.

Lord! when we shall thus have rescued thee, and placed thee again on thy throne of glory;

Nail us to the cross instead of thyself; as we really deserve all that thou hast endured.

Crucify our flesh by the fear of thy judgments, and send us those trials that may be useful to us.

Crucify the world to us, and us to the world, that dead to it, we may live for thee.

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At least, live thou in us, O divine Saviour! and prepare our souls to entertain thee worthily.

Enter into our hearts and fill them with thyself, that no room be left for any thing but thee.

Our only hope is thy merciful protection; our only fear, the neglect of thy goodness.

Glory be to the Father, &c.

Ant. Now is the acceptable time; now is the day of salvation; let us conduct ourselves as the servants of God, by fasting and watching, by patience and charity.

CHAPTER.—*Philip.* 2.

LET this mind be in you, which was also in Christ Jesus, who being in the form of God thought it no robbery to be equal to God; but debased himself, taking the form of a servant, being made to the likeness of men, and in shape found as a man. He humbled himself, becoming obedient unto death, even the death

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of the cross. Wherefore God hath exalted him, and given him a name which is above every name; that in the name of Jesus every knee should bow of those that are in heaven, on earth and in hell; and that every tongue should confess, that the Lord Jesus Christ is in the glory of God the Father.

Hymn.

ATTEND, O man! and ne'er forget,
That thy whole life is one long debt
To him, who on Mount Calvary
Laid down his life to ransom thee.

Lo! how his precious blood in streams
Pours forth for thee whom he redeems!
Washing away thy sinful stain,
Inspiring hopes of endless gain!

The mystery we now unfold
Which David's faithful verse foretold,
Of our Lord's kingdom, while we see
God ruling nations from a tree.

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O lovely tree, whose branches wore
The royal purple of his gore!
How glorious does thy body shine,
Supporting members so divine!

Hail, fairest plant of paradise,
Of our salvation costly price!
O may aloft thy branches shoot,
And fill all nations with thy fruit!

O may all reap from thy increase,
The just, more strength; the sinner peace;
While our half-withered hearts and we
Engraft ourselves, and grow on thee.

Live, O forever live, and reign,
Blest Lamb! whom thy own love has slain;
And may thy lost sheep live to be
True lovers of thy cross and thee. *Amen.*

V. Behold, dear Lord! thou art now lifted up from the earth;

R. Fulfil thy word, and draw all things to thyself.

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Antiphon at the MAGNIFICAT.

Christ suffered for us, giving us an example that we may walk in his footsteps.

V. O Lord! hear my prayer,

R. And let my cry come unto thee.

Let us pray.

O God! who at the price of thy Son's precious blood, hast purchased our hearts for the purpose of fixing them on thee; possess, we beseech thee, and absolutely dispose of what thou hast so dearly paid for; disengaging our affections from this world, and animating our courage to fight manfully under the banner of our crucified Lord, that no temptations may overcome us, and nothing in life or death may be able to separate us from thy holy love; through the same, our Lord Jesus Christ, thy Son, &c.

On Friday and every fast-day, say the following prayers, kneeling:

Lord, have mercy on us.

Christ, have mercy on us.

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Lord, have mercy on us.

Our Father, &c.

V. And lead us not into temptation,

R. But deliver us from evil.

V. Who will give water to our eyes,

R. And a fountain of tears to our head,

V. That we may weep day and night

R. The loss of our past time and the perils of the time to come?

V. That we may weep for our many sins,

R. And humbly confess our grievous offences.

V. We have sinned as our fathers did;

R. We have done unjustly, and committed iniquity.

V. We have violated the law of God,

R. We have provoked the wrath of our Judge.

V. We have despised the goodness of our heavenly Father.

R. What shall we do, O thou preserver of men!

V. What shall we do, but appeal from the bar of thy justice,

R. To the throne of thy boundless mercy?

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V. Spare us, O Lord! for thy mercy's sake.

R. Spare the work of thy own hands.

V. Pardon, O Lord! our sins of frailty and surprise;

R. Pardon our more deliberate and wilful transgressions.

V. Impart to us a sincere sorrow for our offences;

R. Grant that we may efficaciously renounce them.

V. Check our inordinate desires by the fear of thy judgments,

R. And guide our lives in the practice of self-denial;

V. That we may turn to thee with our whole heart,

R. In fasting, and in weeping, and in mourning:

V. That we may humble ourselves in prayer,

R. And redeem our sins by alms-deeds:

V. That by vigilance we may correct our evil habits,

R. And practise the virtues thou hast inculcated.

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V. Hear, O merciful Lord! our prayers,

R. And defend this family to which we belong.

V. Give to thy priests the spirit of knowledge,

R. The spirit of holiness, prudence and zeal.

V. Give to thy people the spirit of docility,

R. The spirit of obedience, devotion and charity.

V. Reveal thyself, O Lord! to those who never knew thee,

R. And reclaim those who have gone astray from thee.

V. Direct, we beseech thee, our spiritual and temporal rulers,

R. And send down thy blessing upon our country.

V. Bless us with health, peace and abundance,

R. And make us use them with gratitude, sobriety and charity.

V. Reward, O Lord! our kindred, friends and benefactors.

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R. Forgive our enemies and all who hate us.

V. Comfort those that are afflicted,

R. Or labor under the burthen of a troubled mind.

V. Relieve the poor who have no one to help them,

R. And defend the cause of the fatherless and widow.

V. Strengthen those who languish on the bed of sickness,

R. And those who are struggling in the agony of death.

V. Have mercy on the faithful departed in thy grace,

R. Have mercy on us all, and conduct us to everlasting life.

V. O Lord! hear my prayer.

R. And let my cry come unto thee.

Let us pray.

O God! who hast taught us to fast, watch and pray, and by thy blessed example hast encouraged us to observe thy commands; grant us the grace so to mortify the flesh and its concupiscences, that our minds may be the

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better disposed to celebrate here the fasts and festivals of thy church, and eternally to rejoice with thee hereafter in the kingdom of thy glory, where, with the Father and the Holy Ghost, thou livest and reignest one God, world without end. *Amen.*

V. O Lord! hear, &c. 74.

COMPLIN.

Our help, &c. *page* 75.

Ant. In peace will we sleep and take our rest, for thou, O Lord! hast filled us with hope.

Psalm LXXVI.

Come, let us now recall our thoughts from the distracting objects of life;

Let us diligently examine the use we have made of our time, and the profit we have derived from the present day.

What have we gained by all we have seen and heard? for every thing may be turned to some good account.

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If we have witnessed an example of virtue, which God in his mercy presented for our edification;

Have we received from it any virtuous impression, and resolved in our hearts to follow it?

If we have fallen among vicious company, which alas! too often leads us to offend God;

Have we been alarmed at the danger that threatened us, and redoubled our efforts to escape uninjured?

We have heard perhaps some melancholy news, of sudden sickness or unexpected death.

But do we fear to be surprised ourselves, and make a timely provision for that day of trial?

We meet with disappointments enough to disgust us with this world, but is it really losing its importance in our estimation?

Do we value the other as worthy of our highest regard? does each one of us say to his own soul?

'Tis not in this poor world thou must look for contentment, nor hope to enjoy a perfect rest?

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We may conduct our affairs with the utmost skill, and, what seldom happens, they may always succeed.

Still there will be something to trouble us, and our pleasures will not be unalloyed.

Wherever thou goest, my soul! crosses will follow thee; because wherever thou goest, thou carryest thyself.

Who then, my God! is truly happy? or rather, who comes nearest to the state of happiness?

He who patiently suffers whatever befalls him in this life.

But happier yet is he who delights to suffer, and glories in being like his crucified Saviour.

When thou shalt have reached that degree of perfection, my soul! which will make thee cheerfully embrace thy cross for the love of Jesus,

Thou mayest think thyself sublimely happy; for then thou wilt have found a heaven upon earth;

At least, it is the only heaven this earth can afford, and it is a pledge of supreme felicity hereafter.

Glory be to the Father, &c.

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Psalm LXXVII.

My soul! when thou art thus alone with thyself, and prepared to take a just view of what most concerns thee;

Never let the success of another disturb thy peace, nor his prosperous condition cause thee to repine.

Say not in thy heart; had I that rich estate, or did I fill that important office;

I would know how to manage things better, and should never commit such gross mistakes.

Tell me; how dost thou discharge thy own duties? how dost thou fill the station thou occupiest in the world?

If thou hast leisure, art thou not idle, spending thy precious time in unprofitable pursuits?

If thou art busy, art thou not too much so, being concerned only about this world, and caring little for that which is to come?

Do thy riches make thee wise, leading thee to acts of charity and beneficence to the poor?

Does thy poverty make thee humble, and industrious for the support of thy little family?

Dost thou in every situation give thanks to

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VIII.

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heaven, and contentedly subscribe to its severest decrees?

Canst thou rejoicingly say to God; O sovereign Lord! I am glad that my lot is in thy hands?

Thou art all wisdom and knowest my wants; thou art all goodness and delightest to relieve them?

Yes, O bountiful Providence! we will live contented under thy superintendance, for thou directest all things for our good.

If thou wilt have us live in an obscure and humble condition, thy blessed will, not ours, be done.

If thou wilt load us with crosses, and embitter our days by sickness or affliction,

Still may thy blessed will, O Lord! be done; still govern us according to thy wise and merciful plans.

Dispense, as thou pleasest, thy other favours; only grant that we may never cease to love thee.

Let others be favoured, and us neglected; let their affairs succeed, and ours miscarry:

Only one thing we humbly beg, and

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mayest thou, O gracious God! vouchsafe to grant it;

Cast us not away from thy presence forever, nor efface our names from the book of life.

But increase our hope, by a closer union with thee here, of being united with thee hereafter.

Glory be to the Father, &c.

Psalm LXXVIII.

What has the world presented to us this day but distracting vanities? what have we gathered from it but unprofitable fancies?

How often have our minds been disturbed? how often have our souls been endangered by temptations?

Sometimes we rashly expose ourselves; at others, when duty forces us to the combat, we make no effort to come off victorious.

Thus do we venture among the snares that are laid for us, with the expectation of some present enjoyment;

Not reflecting that we expose ourselves to ruin, in running after trifles that will never satisfy our hearts.

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For there is no repose but in thee, O gracious Lord! our only real and lasting happiness.

"Vanity of vanities and all is vanity, but to love God, and serve him alone."

Remember, O my soul! this truth of the world we live in, which our own experience too evidently proves.

The eye is not contented in seeing its varied beauty, nor the ear with all its delightful harmony.

But remember also, what we believe of the world to come, assured by the inspired volume;

That the eye has never seen such glorious magnificence, nor has the ear heard such enchanting sounds;

Nor can the mind of man conceive such enrapturing joys, as God has provided for them that love him;

Such as our blessed Saviour has purchased for his followers, and even for thee, my soul! as the reward of thy patience.

Wherefore, in peace lay down thy head, and rest securely under the protection of thy God;

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Whose mercy has so graciously watched over thee, and established thy hopes on so firm a basis.

Glory be to the Father, &c.

Ant. In peace will we sleep and take our rest, for thou, O Lord! hast filled us with hope.

Hymn.

BEFORE the closing of the day,
O Father! we thee humbly pray,
That for thy wonted mercy's sake,
Under thy care thou would'st us take.

May nothing in our minds excite
Vain dreams and phantoms of the night;
Our enemies repress, that so
Our bodies nothing sinful know.

To thee our bosoms we unfold,
Lord! our offences there behold;
And while we weep and while we pray,
The stains of evil wash away.

To Jesus, from a Virgin sprung,
Be glory given and praises sung;

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The same to God the Father be,
And Holy Ghost eternally. *Amen.*

CHAPTER—*Galat.* 6.

GOD forbid that I should glory, but in the cross of our Lord Jesus Christ; by whom the world is crucified to me and I to the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

Antiphon at the NUNC DIMITTIS. 83

Christ died for all, that they who live may not live to themselves, but to him who died for them and rose again.

V. If we believe that Jesus died and rose again;

R. Even so, them who have slept through Jesus, God will bring with him.

Let us pray.

O God! whose provident mercy affords us daily new opportunities of advancing in the

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science of the saints; grant, we humbly beseech thee, that we may set them to profit, and that the good and evil we experience may, by the aid of due reflection, make known to us the true nature of earthly things, and dispose us to sacrifice them on all occasions to the great interests of eternity; through our Lord Jesus Christ thy Son, &c.

Lord have mercy on us, &c. *page* 84.

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OFFICE FOR SATURDAY.

Subject: The happy termination of our Saviour's sufferings, the imperfect state of our being in this life, and our final destiny hereafter.

Fruit: To prepare for our last end, by disengaging our hearts from earthly things, and by the steady practice of the Christian virtues.

MATINS.

Our Father, Hail Mary, &c., *page* 18.

Invit. Come, let us adore our victorious Redeemer.

Come, let us adore our victorious Redeemer.

Psalm LXXIX.

Come, all ye followers of the cross, let us go with Joseph of Arimathea and the other faithful disciples, to honor the sacred humanity of our crucified Lord.

Come, let us adore, &c.

Let us bow down before the sepulchre in which he reposes, and manifest our pious regard for his memory, by offering to him the

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agreeable perfume of a heart consecrated to his holy love.

Come, let us adore, &c.

In looking upon that tomb which will soon be resplendent with glory, how plainly do we understand that death has been absorbed in victory, that for a christian it is only a passage to a happy immortality?

Come, let us adore, &c.

Having been buried with Christ by baptism unto death, let us no longer live to this world, but to him who died for us, and who, if we resemble him in his death, will make us partakers of his glorious resurrection.

Come, let us adore, &c. Glory be to the Father, &c. Come, let us adore, &c. Come, let us adore, &c.

Hymn.

My soul! wilt thou with Magdalen
To Jesus' tomb repair?
Thy sins before him to bewail,
To show thy pious care?

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What sorrow shouldst thou not conceive
For that which made him die?
What zeal to honor his remains,
That in the grave now lie?

Adieu forever, then, to sin,
Adieu to thee, O world!
My Saviour, by his sacrifice,
Both from your throne has hurled.

And thou, O death! wilt thou remain
Still fraught with misery?
Where is thy dreadful sting, O grave?
Where is thy victory?

Lord, teach us near thy tomb to dwell
In spirit, and to learn,
How, from all vain attachments free,
With love for thee to burn.

Live, gracious Lord! and reign on high;
Let every nation sing,
And angels praise with endless joy
Our saviour and our king. *Amen.*

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Ant. This is, alas! the land of the dying; but we hope to see the glory of God in the land of the living.

Psalm LXXX.

PROSTRATE before thy tomb, O Lord! we openly acknowledge our miseries,

And, in the posture of suppliant affliction, we humby implore thy mercy.

Deposited in the grave thy body there peacefully reposed, and thy soul went in triumph to redeem thy captive servants.

But we alas! thy helpless orphans, how much are we exposed in the midst of our enemies!

How many dangers continually threaten us! with how many temptations are we besieged!

Temptations in meat, temptations in drink, temptations in society, temptations in solitude,

Temptations in business, temptations in our leisure moments, temptations in riches, temptations in poverty.

Our path is every where strewed with snares: and even our own senses conspire against us.

Whither, O my God! shall we fly, encom-

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passed with a body so frail, and a world so full of evil incentives?

Whither, but to thee, the justification of sinners, and to thy grace, the support of our weakness?

Thy grace makes known to us what we ought to do, and inspires a willingness to do it.

By thy grace we are enabled to accomplish our resolutions, and to persevere happily to the end.

Govern us with this thy grace, O eternal wisdom! and direct our steps in the path to heaven.

Order all things in such a way as to prevent our falling into sin.

Give us the eye and the wing of an eagle, to see our danger and fly swiftly away.

If we are forced to meet our spiritual enemy, if we cannot avoid the combat,

Strengthen us, O Lord! to stand firm in the conflict, that we may never be wanting in our fidelity to thee.

Convince us of that important truth, and may our memories faithfully retain it;

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That thyself alone art our only good, and the sight of thy glory our supreme felicity.

Glory be to the Father, &c.

Ant. This is, alas! the land of the dying; but we hope to see the glory of God in the land of the living.

Ant. Well done, thou good and faithful servant, I gave thee five talents, and thou hast gained five more; enter thou into the joy of thy Lord.

Psalm LXXXI.

Happy are they, O Lord! who are so much occupied, as to have no time for the indulgence of idle thoughts,

Happy also are they, whose employment leaves them full leisure to think of their salvation.

But still happier are they, who in the midst of their work, can sometimes direct their attention to their eternal interests;

Whose mind is never diverted from that great concern of striving to make their election sure:

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But while they seem to be intent on the things of this world, have their thoughts fixed on the things above;

And though they may be confined to their bed by sickness, can yet move on towards their eternal rest.

How often do they rejoice within themselves, silently saying in their hearts:

Here, alas! we move in a narrow sphere, and our time is taken up with trivial affairs:

But hereafter there will be no bounds to our liberty, and we will share the glorious office of the blessed angels!

Here we are subject to a thousand miseries, and the most prosperous life has its trials and must pass away;

But hereafter we will enjoy the pleasures of heaven, which are solid and lasting!

We too, O gracious Lord! who now adore thee, and in thy presence sing these holy words,

We humbly pray thee to guide us in the middle path, that we may never diverge to any vicious extreme.

Deliver us from the stormy sea of a dis-

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tracted life, as well as the stagnant waters of sloth and inactivity;

That we may neither be cast away by forgetting thee, nor become corrupted by neglecting ourselves.

Make us, sometimes at least, recollect our thoughts, whatever may be the duties that demand our attention.

Grant that whatever may be our portion of affliction, we may look up with confidence to thee;

Cheered by the lively hope, that when our exile will here be ended, we shall rest forever in the mansions of bliss.

Glory be to the Father, &c.

Ant. Well done, thou good and faithful servant, I gave thee five talents, and thou hast gained five more; enter thou into the joy of thy Lord.

Ant. Every one that hath left house, or brethren, or lands, for my name's sake, shall receive a hundred-fold, and shall possess life everlasting.

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Psalm LXXXII.

Happiest of all, O Lord! are they, whose very profession is to promote thy glory:

Who not only bestow an occasional glance, but steadily fix their eyes upon thee;

Who not only visit thy house at certain periods, but dwell in thy presence night and day.

When the sun rises it finds them at prayer, and when it sets, it leaves them at the same holy exercise.

Every place is a church to them, and every day a festival of religion.

Every object is an incentive to piety, and every trial is an occasion of virtue.

Do they behold the beauteous stars, they immediately adore their great creator.

Do they look down upon the fruitful earth, they instantly begin to praise his goodness.

Let war or peace do what it will, let the world be subject to the greatest commotions,

They quietly pass through all its vicissitudes, and smoothly continue their wonted course;

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Looking up to a glorious life above, and sustaining the present by the cheering hopes of the future.

If they sometimes depart from their proper centre, and forsake awhile their beloved retirement,

'Tis to approach and give light to others, to inflame some cold or lukewarm heart.

But occupied abroad, their minds are at home with thee, and nothing can separate them from thy holy presence.

Yet do they rejoice when they can return, and possess thee alone in their little cell.

There thou receivest them as intimate friends, and freely admittest them to thy sweet communications.

Thou givest them to taste from the torrent of thy sweetness, and overflowest their hearts with the wine of gladness.

Often does a ray from heaven fall gently upon them, enlightening their minds,

And kindling in their souls a still more ardent desire of serving thee here, and enjoying thee hereafter.

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O happiness of a sacerdotal life! free from the cares and tumults of the world!

Free from the dangerous allurements of sin, and perpetually surrounded with inducements to virtue!

O happy state which guards from sin the ministers of Christ, and affords them every means of advancing in the way to heaven!

Which sanctifies them in life, gives them confidence in death, and introduces them among the angels of God!

Divine providence! who governest all things with the highest wisdom, and assignest to every one his proper place:

If thou hast been pleased to mark out for us a vocation less favorable than this;

O let thy powerful hand supply our wants, and conduct us safely in our humble avocations!

That, at least, we may follow at a distance, them who walk so closely in thy sacred steps.

Thus shall we also, though slowly, arrive at the rich inheritance of the holy land.

Thus shall we gladly enter into the city of

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peace, and dwell forever in the company of thy saints.

Glory be to the Father, &c.

Ant. Every one that hath left house, or brethren, or lands for my name's sake, shall receive a hundred-fold, and shall possess life everlasting.

Our Father, &c.

LESSON 1.—*Eccli.* 14.

REMEMBER that death is not slow, and that the covenant of hell hath been shown to thee: for the covenant of this world shall surely die. Do good to thy friend before thou die, and according to thy ability stretching out thy hand, give to the poor. Defraud not thyself of the good day, and let not the part of a good gift overpass thee. Shalt thou not leave to others to divide by lot thy sorrows and labours? give and take, and justify thy soul. Before thy death work justice, for in hell there is no finding food. All flesh shall fade as grass, and as the leaf that springeth out on a green

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tree: some grow, and some fall off: so is the generation of flesh and blood, one cometh to an end, and another is born. Every work that is corruptible shall fail in the end; and the worker thereof shall go with it; and every excellent work shall be justified; and the worker thereof shall be honored therein.

R. Where shall I hide myself, O Lord! from the face of thy wrath, when thou comest to judge the living and the dead? *Wash me, yet more from my iniquities, and cleanse me from my sins.

V. Grant, O Lord! that, by the constant practice of good works, I may be prepared to appear before thee at the end of my life. Wash me, &c.

LESSON 2.—*Eccle.* 7, 11, and 12.

IT is better to go to the house of mourning, than to the house of feasting; for in that we are put in mind of the end of all, and the living thinketh what is to come. If a man live many years, and have rejoiced in them

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all, he must remember the darksome time, and the many days; which when they shall come, the things past shall be accused of vanity. Rejoice therefore, O young man, in thy youth, and let thy heart be in that which is good in the days of thy youth, and walk in the ways of thy heart, and in the sight of thy eyes: and know that for all these, God will bring thee into judgment. Remove anger from thy heart, and put away evil from thy flesh; for youth and pleasure are vain. Remember thy creator in the days of thy youth, before the time of affliction come, and the years draw nigh of which thou shalt say: they please me not; before the dust return into its earth, from whence it was, and the spirit return to God, who gave it. Vanity of vanities, said Ecclesiastes, and all things are vanity. Let us all hear together the conclusion of his discourse: fear God, and keep his commandments: for this is all man.

R. In all thy works remember thy last end, when thou must bid adieu to this world, when thou wilt give an account of every idle word. *And thou shalt never sin.

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V. Remember the joys prepared for the virtuous, and the torments that await the wicked, and how serious is the alternative of a happy or miserable eternity.—And thou shalt never sin.

LESSON 3.—*Philip.* 3. *Rom.* 6.

BUT the things that were gain to me, the same I have counted loss for Christ. Furthermore I count all things to be but loss, for the excellent knowledge of Jesus Christ my Lord: for whom I have suffered the loss of all things, and count them but as dung that I may gain Christ, and may be found in him not having my justice, which is of the law, but that which is of the faith of Christ Jesus, which is of God, justice in faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death. For we are buried together with him, by baptism into death: that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life. For

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if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Knowing this, that our old man is crucified with him, that the body of sin may be destroyed, to the end that we may serve sin no longer. For he that is dead, is justified from sin.

R. How shall we that are dead to sin, live any longer therein? know you not that all we who are baptized in Christ Jesus, are baptized in his death? *In that he died to sin, he died once; in that he liveth, he liveth unto God.

V. Let us reckon ourselves therefore dead to sin, but alive to God in Christ Jesus our Lord.

In that he died, &c. Glory be to the Father, &c. In that he died, &c.

Te Deum, 37.

LAUDS.

Our Father, &c. 39.

Ant. Having overcome the sting of death, thou openedst the kingdom of heaven to all believers.

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Psalm LXXXIII.

If the sufferings of our Lord are a subject of joy for us, let us rejoice also that his sufferings are ended.

The fowler's net is broken, and the meek and innocent dove has escaped from its enemies.

Never again, O dear redeemer! shall thy holy soul be sorrowful unto death.

Never shall thy precious life be subject to the misrepresentations of ambitious hypocrites.

Thy innocence shall no more be exposed to the barbarous fury of an ungrateful multitude.

But thou shalt live and reign forever, and all created nature will perpetually adore thee.

O happy end of trials patiently endured! O blessed fruits springing from the cross of Jesus!

Look up, my soul! and see thy crucified Lord gloriously enthroned at the right hand of his Father.

Behold the ragged purple now turned into a royal robe, and the scornful reed into a sceptre of supreme authority.

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The crown of thorns is now a brilliant diadem, and his voice is that of majesty and terror to his enemies.

His tears are now changed into joy, and the laughter of his persecutors into sad despair.

Herod has long since perished, despised and forgotten, and Pilate still trembles with everlasting dread.

The impenitent Jews are scattered over the world, the witnesses of his coming, and of their own obduracy in sin.

But he himself is crowned with glory and honor, and the souls he has redeemed will celebrate his victories for ever.

Live, glorious king of men and angels! live, happy conqueror of sin and death!

We shall no more fear the sting of death, nor be alarmed at the darkness of the tomb.

For thou hast changed the grave into a bed of rest, and made death itself but a passage to endless happiness.

Glory be to the Father, &c.

Psalm LXXXIV.

Blessed be thy name, O divine saviour and blessed be thy mercy forever,

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For having called us into being, when we might easily learn the way to everlasting life!

Till thou appearedst, O thou only light of the world! the earth lay buried in the mists of error and ignorance.

Till thou departedst hence, thy saints were waiting for thee in the shades of death.

No sooner were thy afflictions ended, than joy was imparted throughout the world.

All that expected the messiah in spirit and truth, were filled with a holy gladness.

As for those whose eyes were shut, or turned away from thee by their own insensibility,

Thy presence, alas! yielded no more joy, than light to those who refuse to see.

But those who love thee, thou overflowest with an ocean of heavenly delights.

Come, happy souls, to whom belongs the promise of so many blessings,

Come, let us raise our thoughts to heaven, and continually think of our future beatitude.

Let the hope of rest lighten our toil, and our sufferings be alleviated by the expectation of a speedy reward.

O blessed Jesus! our hope, our strength, and the full recompense of thy servants!

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As thou hast prepared a rich compensation for those who labor, may thy grace enable us at all times to work.

May we refer our whole life to thee, and undervalue all things in comparison with thy love.

Close our eyes to the illusions of this world, and open them to the glory of thy heavenly kingdom.

That when our earthly tabernacle shall be dissolved, and this house of clay shall fall into dust,-

We may ascend, and dwell with thee, in a building not made with hands, eternal in heaven.

Glory be to the Father, &c.

Psalm LXXXV.

Praise the Lord, O ye children of men! praise him as the author of all your hopes.

Praise him, O ye blessed of heaven! praise him as the author of all your joys.

Sing, O ye venerable patriarchs and holy prophets! sing a hymn of glory to the great messiah.

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Sing and rejoice all ye ancient saints, who so long reposed in the bosom of Abraham!

Come forth with your purest incense, and humbly offer it at the throne of the Lamb;

That divine lamb who was slain from the beginning of the world, by whose blood you were saved from destruction.

'Twas he that overcame the powers of darkness, and led you in triumph from your captive abode.

What transports filled your souls when you beheld at last your long-wished for Redeemer!

When the splendor of his presence beamed upon you; that presence which so quickly turns the most gloomy night into a cheerful day!

O glorious presence! when shall we be filled with an ardent desire of enjoying thee?

When, dear saviour! shall our desires be satisfied by the everlasting fruition of thy blessed self?

Henceforth, O Lord! may we welcome all afflictions for the love of thee!

May we fear the pleasures of the world, as dangerous to our immortal interests.

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May we obey thee, while we live, that when we die we may possess thee forever.

Glory be to the Father, &c.

Ant. Having overcome the sting of death, thou openedst the kingdom of heaven to all believers.

CHAPTER.—2 *Pet.* 3.

BEWARE, lest, being led away by the error of the unwise, you fall from your own steadfastness. But increase in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

Hymn.

COME let us lift our joyful eyes
  Up to the courts above,
And smile to see the Father there
  Upon a throne of love.

The peaceful gates of heav'nly bliss
  Are open'd by the Son;
High let us raise our notes of praise,
  And reach th' Almighty's throne.

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O heav'n! O land of pure delight,
  Where saints immortal reign!
Whence endless day excludes the night,
  And pleasures banish pain!

When shall my soul from darkness free,
  To thy bright seats remove;
Fore'er to praise my dearest Lord,
  In endless peace and love?

To Father, son and Holy Ghost,
  The God whom we adore,
Be glory as it was and is,
  And shall be evermore. *Amen.*

V. Fear not those that kill the body;
R. But rather fear him that can kill both soul and body.

Antiphon at the BENEDICTUS.

It is consummated. Thou hast, O Lord! overcome in thy body all the powers of darkness. Their hour is past; but thy soul's eternal bliss remains; and behold the moment of thy triumphant resurrection approaches.

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V. O Lord! hear my prayer,
R. And let my cry come unto thee.

Let us pray.

O God! who hast subjected thy only Son to the sufferings of the cross and the darkness of the grave, that he might destroy the reign of sin and expel the terrors of death; grant us, we beseech thee, the grace to resist all temptations, and fervently to perform the duties thou hast imposed on us, and to remember continually, that the labours and trials we endure for thee here, are but momentary, and will obtain for us hereafter an eternal weight of glory; through the same Jesus Christ thy Son our Lord, &c.

COMMEMORATIONS, *page* 53.

VESPERS.

OUR Father, &c. *page* 59.

Ant. Let us use the world, as if we used it not; for the figure of this world passeth away.

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Psalm LXXXVI.

Why should we love this world, and so ardently seek its transient enjoyments?

Is it not a world of wretchedness, whose trials are heavy and whose comforts are vain; whose sorrows are permanent, whose delights pass quickly away?

Is it not a world, in which the innocent are often condemned, and the guilty triumphantly applauded?

Where frequently the wicked are raised to honour, and the virtuous are degraded?

Where friends betray, and kindred forget us, where every one is swayed by selfish and interested views.

Yet are we taken with this deceitful world, and blindly court its empty favour.

We suffer some inordinate desires to rule our heart, while we neglect the amiable service of our Lord,

Whose goodness is the source of all we have, whose infinite perfections are more than we can conceive.

Thou art, O divine Saviour! the glory of the

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angels, and the everlasting joy of all thy saints.

Thou art the supreme happiness which they enjoy above, and which we look for; yet, alas! how few really love thee!

The world, we know, has too often deceived us, and we are still blind enough to hope in its promises.

Thou, O Lord! hast never disappointed us, and we have not the courage to rely upon thy goodness.

The world begets in us a continual uneasiness of mind, and we submit to it.

Thou always fillest our hearts with peace, and we disregard the happiness thou impartest.

Sometimes we speak of thee in admiration, O thou living fountain of eternal bliss! and declaim against the treacherous allurements of the world.

But how soon are we enticed away by the gilded cup of pleasure, and forsake the waters of life!

O blessed Jesus! who didst take upon thyself all our frailties, to make us partakers of thy own perfection,

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Teach us how to value the joys of heaven, and to abandon all things for the love of thee.

Let not the pleasures of this world any more delude us, nor superfluous cares distract our minds.

But may our chief delight be to think on thee, and all our study to be united more closely to thee.

Glory be to the Father, &c.

Ant. Let us use this world, as if we used it not; for the figure of this world passeth away.

Ant. Who is wise and understandeth the mercies of the Lord!

Psalm LXXXVII.

The world, it is true, is full of vanity and has many dangers;

But if it leads us astray from the path of duty, we must attribute the evil to our own imprudence.

For thou hast placed us in this world, O my God! that we may prepare ourselves for that which is to come.

And if we knew the secret of making a

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proper use of it, it would be the means of promoting our eternal happiness.

O that we understood the excellent art of turning every thing to our spiritual advantage!

Whether we eat or drink, or do any thing else of an innocent nature,

If we only look to the end of our being, and have in view the will of heaven,

We perform an act agreeable in the sight of God, and profitable to our souls.

Riches and honours are not sinful in themselves; nor is it impossible to make them instrumental in the practice of piety.

Our very pleasures, O the goodness of our God! may be enjoyed with such dispositions,

That he will consider them a part of our duty, and will give them their full reward:

That is, if we resort to them for the health of our bodies, or the proper refreshment of our wearied spirits,

That the faculties of our mind and body may be better fitted to discharge their respective duties.

Thus, O Lord! will every moment of our life bring us nearer to thee;

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Thus will we constantly advance in thy service, even when we most of all serve ourselves.

O king of clemency, and liberal rewarder of the least effort to please thee!

Thou who camest down from heaven to give us an example, and hast directed us to walk in thy footsteps;

Grant us that generous spirit, which will lead us to consecrate our whole being to thee, and to do all things for thy honor and glory.

Glory be to the Father, &c.

Ant. Who is wise, and understandeth the mercies of the Lord?

Ant. It has been appointed for men once to die, and after this to be judged according to their works.

Psalm LXXXVIII.

When the moment arrives, which God has fixed for the separation of our soul and body,

We shall leave this world, stripped of every thing we now possess, except our good and evil deeds.

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Hast thou ever seen any one die? remember that the same thing will happen to thee, and sooner, perhaps, than thou expectest.

Let us then prepare ourselves for the moment, when we shall be called upon to render an account of our stewardship;

That our last end may be like that of the just, and we may appear with confidence before the dread tribunal of the Most High.

When the Archangel will sound his trumpet, and proclaim aloud the universal summons,

Arise, ye dead, and come to judgment; arise and appear before the throne of God,

Immediately all the children of Adam will be gathered together to meet their doom; but, O with what different sentiments!

The just will look up with cheerful hearts, and robed in white, they will sing triumphantly;

Alleluia! let us rejoice; for the marriage of the Lamb is come, and the bride is ready.

Let us rejoice; for the kingdom of the world is our Lord's and his Christ's, and he will reign forever.

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Let us rejoice; for our redeemer is nigh; behold he comes quickly and his reward is with him.

Come, come, Lord Jesus! thou desire of our hearts; come quickly, thou full delight of our souls!

Enthroned on the wings of Cherubim, he will now appear with great power and majesty;

And first addressing himself to the virtuous, he will pronounce those enrapturing words;

Come, ye blessed of my Father, possess the kingdom prepared for you from the foundation of the world.

O what joy will they experience, when these heavenly words will sound in their ears!

A joy which the heart of man cannot conceive, which the tongue of angels cannot express!

But O! what terror will pervade the minds of the wicked, while they stand in expectation of their unhappy fate!

Above, their offended Judge is ready to condemn them; below the bottomless pit is gaping to devour them.

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The worm of conscience is gnawing them within; and the world around them is a vast scene of ruins.

What will they do, when they hear that awful and irrevocable sentence;

Depart, ye cursed, into everlasting fire, prepared for the devil and his angels.

The day of man is past, when sinners did as they pleased; it is now the day of the Lord,

When the wrath of God will speak in thunder, and the unrighteous will be consigned to eternal torments.

Watch, therefore, my soul! and pray; for we know not the hour when the Son of man will come.

O Son of God and man! who camest in mercy to save us, bring the same mercy with thee when thou comest to judge us.

In the mean time, assist us by thy grace, that our souls may always be prepared;

That we may die in thy holy love and in the peace of thy holy church, and receive from thee the reward of thy faithful servants.

Glory be to the Father, &c.

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Ant. It has been appointed for men once to die, and after this, to be judged according to their works.

CHAPTER.—*Matth.* 6.

LAY not up for yourselves treasures on earth; where the rust and the moth consume, and where thieves dig through and steal. But lay up for yourselves treasures in heaven, where neither the rust nor the moth doth consume, nor thieves dig through nor steal. For where thy treasure is, there is thy heart also.

Hymn.

No longer shall my soul confide
In this vain world, however wide.
Her views henceforth she will extend,
To life and bliss that know no end.

My saviour has traced out the way;
He'll be my guide, I cannot stray.
Adieu, ye vain terrestrial joys,
Ye glittering, but delusive toys.

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Jesus calls me to pure delights,
To heavenly bliss my soul invites,
And makes her with soft raptures glow,
And long to leave these realms below.

But whilst thy holy will ordains,
That I should dwell in earthly chains;
My wish, my only care shall be,
To seek thee, Lord! and only thee. *Amen.*

V. The world passeth away and the concupiscence thereof,

R. But he that doth the will of God, abideth forever.

Antiphon at the MAGNIFICAT.

Our conversation is in heaven; from whence also we wait for the saviour, our Lord Jesus Christ; who will reform the body of our lowness, made like to the body of his glory.

V. O Lord! hear my prayer,

R. And let my cry come unto thee.

Let us pray.

O merciful God! whose providence has wisely assigned to each of us a portion of

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affliction, that we may feel the emptiness of all human things; impress, we beseech thee, deeply on our minds and hearts this important truth, that making of this world that use only for which thou hast bestowed it, we may conform ourselves to thy holy will, and be prepared at all times to exchange our present state for the permanent enjoyments of the world to come; through our Lord Jesus Christ thy Son, &c.

V. O Lord! hear, &c. 74.

COMPLIN.

Our help, &c. *page* 75.

Ant. We are too often troubled about many things, when there is but one thing necessary.

Psalm LXXXIX.

Enter into thyself, O my soul! and examine what is the object of thy thoughts and desires.

In what dost thou constitute thy chief

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happiness? what dost thou aim at in all thy actions?

Go to the great and prudent of this world, and learn of them how to promote thy interests.

Do they not improve their property in that place, where they intend to pass most of their life?

Do they erect a splendid mansion-house in a country in which they are to make but a transient stay.

No more should we build our hopes on the perishable goods of this world;

Where we cannot remain very long, and may perhaps be but a very short time.

O eternal being! who changest not, yet art the author and end of all the changes we ourselves experience!

Who still remainest the same rich fulness in thyself, the same bright glory to all thy saints!

Teach us to use this transitory life as pilgrims returning to their wished for home;

That we may use it only as our journey

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may require, and to aid us in reaching our final destination.

Glory be to the Father, &c.

Psalm XC.

ENDEAVOR, O my soul! to learn the value of those immortal joys that await thee hereafter.

Strive with the utmost exertion of every faculty thou possessest, to obtain that glorious prize.

Be glad to purchase at any price that rich inheritance, and for this purpose lay aside every thing else;

Every thing that diverts thee from thy holy course, or retards thy progress in the way to heaven.

Shall the industrious bee enjoy no rest, shall the unwearied ant be continually occupied?

And we, for whom all nature is in perpetual motion, we who are confided to the special care of angels,

We, for whom the Son of God came down from heaven, and endured so much labour and fatigue,

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Shall we slumber in inactivity, and lose so many opportunities of doing good?

Awake, my soul! be roused from thy lethargy, and convince thy sluggish thoughts, that we have a provision to make, infinitely richer than the scanty subsistence of the ant;

We have a treasure to amass as well as the bee, but infinitely sweeter than honey or the honey-comb.

O blessed hope of immortality! be thou my chief delight, and the only treasure I desire to possess.

Be thou the moving spring of all my actions, and my comfort in all affliction.

I will never shrink from labour, while I hope to receive such glorious wages;

Nor will I repine at any temporal loss, while I look for a recompense so brilliant and lasting.

Glory be to the Father, &c.

Psalm XCI.

The fault of mankind is not to be idle, but to be diligent in that which is unworthy of their attention.

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Many, alas! toil night and day, and are incessantly enslaved to their various pursuits.

How early do they rise! how late do they retire to rest! and after all, they eat the bread of care and sorrow.

See how the hardy soldier ventures through a thousand difficulties, to serve his country!

See how the enterprizing mariner exposes his life, in traversing the boisterous deep!

And why all this, but to gain a few pence or some petty honor, which others may share in more than themselves.

O bounteous Lord! how easy are thy commands! how cheap hast thou made the purchase of heaven!

Half the trouble we undergo for the world, would sanctify us and elevate us high in the scale of virtue,

Were it devoutly undertaken for thee, and the acquisition of thy glorious rewards.

Thou dost not bid us freeze under the polar star, nor burn under the torrid zone;

But proposest a mild and amiable law, and such as our reason will always approve;

Thou biddest us but wisely love ourselves,

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and consult above all things our own true happiness.

O grant, dear Lord! that we may be sensible of thy goodness, and may set to profit thy innumerable mercies.

Grant us the prudence of the serpent, and the simplicity of the dove,

That in all we do or undertake, we may act with the intention of pleasing thee,

And, carefully abstaining from all that might impede our spiritual progress, convert even the ordinary circumstances of life into means of advancing us in the way to heaven.

Glory be to the Father, &c.

Ant. We are too often troubled about many things, while there is but one thing necessary.

Hymn.

HAIL, heav'nly Queen! hail, foaming ocean's star!
O be our guide; diffuse thy beams afar;
Hail, mother of God, above all virgins blest!
Hail, happy gate of heaven's eternal rest!
Thy children call; O gracious mother! hear;
From moistened eyes, O deign to wipe the tear;

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Our anxious prayers to God the Son present,
Whose life and blood for sinful man were
spent.

Our lives unstained in purity preserve,
And ne'er permit our ways from truth to
swerve;
That when our time has rolled its rapid round,
We may with Christ, in heavenly bliss be
crowned.

Eternal praise to God the Father be,
Eternal praise to Christ's dread majesty;
The same be to the Holy Spirit giv'n,
And may we all their glory see in heav'n.
Amen.

CHAPTER—*Thessal.* 5.

THE day of the Lord shall come as a thief in the night. Therefore let us not sleep as others do: let us watch and be sober. For God hath not appointed us to wrath, but to the purchasing of salvation by our Lord

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Jesus Christ, who died for us; that whether we wake or sleep, we may live together with him.

Antiphon at the NUNC DIMITTIS.

We have here no permanent city; but are journeying to the heavenly Jerusalem which is the mansion of eternal bliss.

V. The son of God became man to purchase it for us,

R. And his life is the chart that must direct us to it.

Let us pray.

O God who hast launched us upon the boisterous sea of this world, and directed our course to thy glorious kingdom; preserve us, we beseech thee, from the dangers that beset us on every side, and grant that, listening always to thy holy inspirations, we may pass uninjured through the storms of trial and temptation; and may at length arrive safely in the haven of eternal salvation; through our Lord, &c.

Lord, have mercy on us, &c. *page* 84.

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MORNING PRAYERS.

✠ In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Blessed be the holy and undivided Trinity, now and for evermore. *Amen.*

I adore thee, O sovereign Majesty! I adore thy divine perfections, incomprehensible to men and angels, known by thyself alone, adequately praised by none but thy eternal Word; and fully loved only by thy Holy Spirit.

Let us adore the Father, Son and Holy Ghost.

Eternal Father! I adore thee as my creator; I bow down before that immense love and goodness, that induced thee to look upon me, a mere nothing, and to call me into existence.

Eternal Word! I adore thee as my redeemer, who, though equal to thy Father, didst become in the womb of thy mother, like unto us, taking upon thyself the form of a slave, living in poverty, and dying ignominiously, and then

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didst rise again in glory, the image of thy Father, teaching us that we should live as penitents, and die as criminals, perfectly resigned to the sentence of death, with the assurance of being transferred, by the resurrection, to the glory of the children of God.

Divine spirit! I adore thee as the sanctifier of my soul, who destroyest sin in my heart by the fire of thy holy love, and descendest continually upon this mass of iniquity, to animate it with that vivifying sanctity which thou breathest in the bosom of the Father and the Son, and to make me worthy of participating their glory.

Let us render thanks to the Father, Son and Holy Ghost.

Eternal Father! I thank thee for having so bountifully given me my being, for having so patiently suffered me to enjoy it, notwithstanding my many offences, and particularly for having preserved me this night, and granted me this day to serve and honor thy divine Majesty.

Son of God! I thank thee for having, by thy

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laborious life and painful death, preserved me a thousand times from hell, and purchased for me all the blessings that are dispensed in thy holy Church.

Divine Spirit! I thank thee for having bestowed upon me so many gifts, and, notwithstanding the contempt I have shown for them, so often regenerated me by thy sanctifying grace.

Let us beg pardon of the Father, Son and Holy Ghost.

ETERNAL Father! I beseech thee to pardon the improper use I have made of the body and soul, which thou hast been so good as to bestow upon me, and hast so mercifully preserved.

Son of God! I implore forgiveness for having derived so little benefit from thy holy example, from the maxims of thy gospel and the efficacy of thy sacraments.

Divine Spirit! pardon, I beseech thee, the insensibility I have shown for thy inspirations, for the light thou hast imparted to my mind and the remorse thou hast awakened in my conscience.

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Let us offer ourselves to the Father, Son and Holy Ghost.

ETERNAL Father! I offer up to thee all my actions of this day, and renounce every sentiment of vainglory that may suggest itself in relation to them.

Eternal Word! I offer up to thee all my thoughts and words, and condemn beforehand those that may be vain and useless.

Spirit of God! I consecrate to thee all the affections of my heart, and renounce the irregular inclinations of my corrupt nature.

Here, pausing awhile, let us foresee the sins to which we are most subject, and firmly resolve to avoid them.

An act of resignation into the hands of the Father, Son and Holy Ghost.

ETERNAL Father! I renounce all confidence in my own strength, and abandon myself entirely to thee, that thou mayst strengthen and sustain me.

Son of God! I reject the presumption of my own mind, and give myself up to thee, that I may be governed entirely by thy wisdom.

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Divine Spirit! I sacrifice to thee all the desires of my heart, that I may follow only those holy inclinations which thou givest to pious souls.

Eternal Father! be thou the perfection of my soul.

Son of God! enlighten it at every step.

Divine Spirit! do thou govern all its movements.

Our Father, Hail Mary, I believe in God.

Invocation of the Blessed Virgin Mary, our Angel guardian and the Saints.

O holy virgin, mother of God! shew thyself a mother to us, by rendering our prayers agreeable to him who, to redeem us, chose to be born of thee. And ye, O blessed Spirits! to whose care we have been committed; great Saints! whose names we have the honor to bear; all ye elect and friends of God! deign to intercede for us; entreat him to grant us his heavenly peace, to preserve us from all evil and to bring us to everlasting life. Amen.

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EVENING PRAYERS.

✠ In the name of the Father, &c.
Blessed be the holy, &c. *page* 384.

An act of Adoration.

Most holy and august Trinity, Father, Son and Holy Ghost, one God in three persons! I adore thee here really present; I acknowledge thee as my creator and sovereign Lord, and submit myself entirely to thee.

An act of Faith.

O my God! I firmly believe all the sacred truths which the Catholic Church believes and teaches, because thou hast revealed them, who canst neither deceive nor be deceived.

An act of Hope.

O my God! relying upon thy goodness and promises, I hope to obtain pardon for my sins, the assistance of thy grace, and life everlasting, through the merits of Jesus Christ, my Lord and Redeemer.

An act of Charity.

O my God! I love thee above all things, with my whole heart and soul, because of thy infinite perfections. I love also my neighbour as myself, for the love of thee.

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An act of Thanksgiving.

O MY God! I thank thee from the bottom of my heart, for having created me, for having redeemed me by the death of thy Son, for having raised him to life again, for having given me his holy spirit, and in general, for all the blessings, natural and supernatural, that thou hast bestowed upon me.

An act before the examination of conscience.

GRANT me, O Lord! thy heavenly light to know my sins, as I would wish at the hour of my death to have known them. Make me look upon them with the horror and confusion which they deserve, and grant me the grace to escape the severity of thy judgments by a timely repentance. Though unworthy of this favour, I hope, nevertheless, to obtain it from thy infinite goodness and mercy.

Let us examine the faults we have committed, by thoughts, words, actions and omissions.

An act of Contrition.

O MY God! I am heartily sorry for all my sins, and I detest them above all things,

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because they displease thee, who art deserving of all my love; and I firmly resolve, with the help of thy grace, never more to offend thee.

The Confiteor.

I CONFESS to Almighty God, to the blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles, St. Peter and St. Paul, and to all the Saints, that I have sinned exceedingly, in thought, word and deed, through my fault, through my fault, through my most grievous fault. Therefore, I beseech the blessed Mary ever Virgin, the blessed Michael the Archangel, the blessed John the Baptist, the holy Apostles, St. Peter and St. Paul, and all the Saints, to pray to the Lord our God for me.

May the almighty God have mercy on me, forgive me my sins, and bring me to everlasting life! Amen.

May the almighty and merciful Lord give me pardon, absolution and remission of all my sins! Amen.

Let us pray.

Visit, we beseech thee, O Lord! this habitation, and remove from it all the snares of the enemy. Let thy holy angels dwell in it to preserve us in peace; and may thy blessing be upon us forever; through Christ our Lord. Amen.

O God! the Creator and Redeemer of all the faithful, grant to the souls of thy servants departed, the remission of all their sins, that through pious supplications, they may obtain the pardon which they have always desired, who livest and reignest world without end. Amen.

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Pour down thy blessings, O Lord! on thy holy Church, on our holy Father the Pope, on this diocess, on our Most Rev. Archbishop, and all pastors of souls; on this country, on our rulers, and all superiors, temporal, and spiritual; on this congregation, on this family, on our parents, relations, benefactors, friends, and enemies. Help the poor, the sick, and those who are in their agony; convert all heretics, and enlighten the infidels.

Our Father, Hail Mary, &c.

O Jesus, living in Mary! come and live in thy servants, in the spirit of thy sanctity, in the fulness of thy power, in the perfection of thy ways, in the truth of thy virtues, and in the communion of thy mysteries. Triumph over all adverse powers, in thy holy spirit, for the glory of thy Father.

I offer up to thee, O my God! the rest I am going to take, and my awaking in the morning. Bless, I beseech thee, both the one and the other. Protect me against all the enemies of my salvation, that sleeping and awaking in thee, I may live for no other end than to serve and love thee, in time and in eternity. Amen.

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DEVOTIONS DURING MASS.

One of the best methods of assisting worthily at the holy sacrifice of Mass, is to accompany the priest with suitable prayers, according to the four great ends of sacrifice, which are, to adore, honour, and praise the Divine Majesty, to give him thanks for the favours he has bestowed upon us, to obtain the pardon of our sins, and to implore the graces we have need of, through the merits of Jesus Christ. In pursuing this method, the Christian may use the following prayers, or others of a similar nature.

Prayer before Mass.

O Father of mercy! O God of all comfort! who, not content that thy only begotten Son was once offered on the cross for our redemption, wouldst have the same most acceptable oblation daily repeated in thy church, to renew and increase in our souls the fruit thereof;

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grant, we beseech thee, that we may assist at this adorable mystery of thy mercy and goodness, with such attention, reverence and love, that we may share abundantly in the blessings which it imparts, through the same Jesus Christ our Lord. *Amen.*

When Mass begins, enter into yourself, and recalling the many infidelities of your past life, recite the Confiteor, *page,* 391, *with sentiments of sincere sorrow for having offended God, that your heart being purified from sin, you may more worthily approach the altars of religion, to offer up, in union with the priest, the Lamb who was once slain on Calvary. Then say the following prayers:*

Act of Adoration.

O SOVEREIGN Lord! with the most profound humility I prostrate myself before thee, and offer up to thee by the hands of thy minister, the most adorable sacrifice of the body and blood of Jesus, thereby rendering to thee that supreme homage and adoration, which is due

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to thee from all thy creatures. I offer it up, O my God! in acknowledgment of thy supreme dominion over all things, and of our perpetual and essential dependence on thee, thereby confessing thee to be my first beginning and last end, my sovereign good, my chief happiness; and, in union with this most adorable victim, I offer up to thee all the love and affections of my soul, and consecrate myself entirely to thy holy service. Accept of me, O my God! and of whatsoever I possess, and make me entirely thine, through the merits of the same most adorable victim, thy beloved Son Jesus.

Act of Thanksgiving.

I OFFER it also to thee, O my God! in praise and thanksgiving for all thy glorious works, for thy own divine perfections, for all the sacred mysteries of our redemption, for all thou hast done for thy holy Catholic church, and for thy holy saints and servants. I adore and praise thee in a particular manner in this holy sacrifice, for all the graces bestowed upon the ever blessed Virgin, mother of thy

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Son Jesus, upon my angel guardian, thy holy servants N. N. and all those blessed saints whose memory the church celebrates this day, beseeching thee, through their prayers, to pour forth thy grace into my heart, and enable me in all things to seek thee alone, and to adhere continually to thy adorable will. I also offer it up, O my God! in thanksgiving for the numberless benefits and favours thou hast bestowed upon me, from the first moment of my birth to the present time; for having created me to thy own image and likeness, for having redeemed me by the death of thy beloved Son, and sanctified me by thy holy Spirit; for having preserved me, amidst all the vicissitudes of this life, and turned my thoughts to the hopes of a better one; but above all, for having brought me into the fold of thy holy Catholic church; for having vouchsafed, so frequently to feed and nourish my soul with the body and blood of thy own dear Son, and for thy infinite goodness towards me, in N. N. [*Here mention such particular mercies as God has shewn to you.*] For these, O Lord! my soul desires to praise thee, and all that is

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within me, to bless thy holy name; and as the greatest homage I can possibly render thee, for these thy ineffable mercies towards me, I prostrate myself in thy divine presence, and offer up to thee this most adorable sacrifice of the body and blood of thy beloved Jesus.

Act of Propitiation.

Covered with shame and confusion, O almighty God! I appear before thee, loaded with the heavy burden of my sins, by which I have so often offended thy infinite majesty, and done so great an injury to my soul. Ah, great God! with what confidence can I appear in thy presence? Or how shall I presume to lift up my eyes to thee, loaded, as I am, with so many crimes, and sullied with the stains of so many transgressions? Alas, my good and gracious Lord! if thou wilt enter into judgment with thy servant, how shall I be able to stand before thee? But thou hast revealed thyself to us as a God of pity and compassion, and willing to forgive those who repent and fly to thee for mercy with a contrite heart. Wherefore, O my God! sensible of my manifold sins,

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I now return to thee, full of grief and sorrow for having offended thee; and because I have nothing of myself capable of appeasing thy anger against me, behold, O sovereign Lord! I offer to thee this most adorable sacrifice of thy beloved Son Jesus, as the most ample propitiation for the sins of the whole world, and particularly for all those which I have myself committed against thee. O almighty God! through the merits of this oblation, and of the bloody sacrifice which Jesus offered upon the cross, I beseech and entreat thee to have mercy on me, thy poor unworthy servant, and on all thy people throughout the whole world, and to grant to us all a perfect contrition and true repentance. Hear, O merciful Lord! the voice of the blood of Jesus that crieth out to thee, not for vengeance, but for pardon and mercy; grant us pardon for the past, give us grace to amend our lives, and never more to offend thee for the time to come; give us strength to persevere in thy holy service and in the practice of good works, to the end of our life, and we shall forever sing with joy the praises of thy mercy.

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Act of Petition.

FINALLY, O my God! I offer up to thee this most adorable sacrifice, for the necessities of all mankind; beseeching thee for the sake of thy divine Son, to open thy heavenly treasures, and pour forth thy blessings upon us for our help and relief, according to our various wants: grant that all may know thee, that all may reverence and honor thee; that all may love thee and enjoy thy protection; may those who err, enter into the right path; put an end to all heresies, convert to the true faith all who as yet do not know thee; grant to us all thy grace, O my God! and the enjoyment of thy peace; may thy holy will be done, not ours; comfort all those who are in affliction, who suffer under the weight of their miseries and the violence of temptation; and mercifully alleviate their evils, whether corporal or spiritual, enabling them to endure them with such dispositions that they may be a means of sanctifying their souls here, and bringing them to thy eternal glory hereafter. I also recommend to thee thy holy Catholic church

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our chief bishop N., with all the pastors and ministers of thy church, especially those of this country. May thy infinite mercy be extended to the President of these United States, and to all magistrates and rulers, to all Christian kings, princes and governors, throughout the whole world, and all the different orders in thy church. I beseech thee to give to each one of us the true spirit of his calling, that we may all honor thee in our respective stations here, and after this life, glorify thee forever in heaven. O my God! I recommend to thee in a special manner those who profess the true faith; grant to thy priests the spirit of wisdom, zeal, holiness and purity, and to thy people, the spirit of humility, docility and obedience; grant to our prelates a fervent charity and enlightened prudence, with a plenteous effusion of all the gifts and graces of the Holy Ghost; wash away r iniquities, and grant to us all that spirit prayer, vigilance and self-denial, which l defend us from a repetition of our for- er offences; grant us peace and unity mong ourselves, and so adorn our lives

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with the fruits of solid piety, that all men, seeing our good works, may glorify thee, our heavenly Father. I recommend to thee also thy servants N. N. [*here mention those for whom you desire in a particular manner to pray,*] my relations, benefactors, friends and enemies, and all for whom I am bound or have been requested to pray; look upon us, I beseech thee, with eyes of mercy and compassion, grant us thy blessings according to our several necessities; bring us all to the perfect practice of a holy and virtuous life here, and to the possession of thy eternal glory hereafter.

Finally, O my God! I recommend to thy tender mercy, through the merits of this holy sacrifice, the souls of all the faithful departed in thy peace, and particularly the souls of thy servants N. N. [*here mention those for whom you wish in a special manner to pray;*] look upon them, I beseech thee, with eyes of mercy and compassion; through the blood of Jesus relieve them from their sufferings, and grant them that rest which they so earnestly desire.

I offer up to thee thy beloved Son, O my God! more especially for the sanctification of my

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own poor soul. Be pleased, O my God! to remember me in the distribution of thy graces, leave me not to myself, whose whole confidence is entirely in thee, but do with me according to thy good pleasure, both as to soul and body, as thou seest and knowest to be most for thy glory and my own salvation. I earnestly beseech thee to grant me in particular N. N. [*here mention the peculiar favours you wish to obtain from God.*]

At the Consecration and Elevation.

SILENCE now, O my soul! banish far the thought of creatures; and summon together all thy powers, to pay a worthy homage to thy blessed Saviour. Behold! the lamb of God, the holy One of Israel descends upon our altars.

All hail, most blessed Jesus, Son of the most high God! I adore thee; thou art Christ, the son of the living God! Thou art the lamb of God that died upon the cross to save us! Thou hast the words of eternal life; to whom shall we go, but to thee, our God, our Saviour? Hail, precious body of the Son of

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God, that was nailed to the cross for our sins! Hail, precious blood that flowed from the wounds of Jesus, to cleanse us from all our iniquities! Eternal Father! look upon the face of thy Christ, here present upon the altar, and through the merits of this adorable victim, look down upon us in mercy! Great God! in union with this most holy sacrifice, I offer up to thee my soul and body and all that I have, or am, and consecrate myself to thy service forever; accept of me through the merits of Jesus thy Son, and grant that I may never more be separated from thee.

After the Elevation to the Pater Noster.

Oblation and commemoration of the Passion.

O GREAT God! I am overwhelmed with confusion, and filled with fear and trembling in thy presence; for who am I to appear before thee, or assist at thy holy altar? Sensible, O my God! of my unworthiness, I prostrate myself before thy Divine Majesty, and cry for mercy through the blood of Jesus, here mystically shed before thee; and with all the

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affections of my soul, I offer up to thee this most adorable sacrifice, with the same intention, with which my blessed Saviour offered it up to thee, when he instituted it at the last supper, and consummated it on the cross. What he then did, O my God! is here done; and for the same ends with which he did it, I offer up this holy oblation to thy Divine Majesty, by the hands of thy priest, with the intention only of promoting thy honor and glory. I offer it up also, O my God! in union with that sacred intention with which thy beloved Son offers himself to thee this day; sincerely joining in spirit, my soul with the soul of Jesus; my body with the body of Jesus; my memory, will and understanding with those of Jesus; my thoughts, words and actions, and all my senses with those of Jesus, and all that I have or am, with all that Jesus has or is; I give myself wholly to thee in union with him. I beseech thee, by thy adorable self, to accept of me in mercy through his precious merits, and give me grace to accomplish in all things, thy holy will. I offer up to thee this holy sacrifice also, in commemoration of all the sufferings and afflictions of

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thy divine Son, of his passion, and the torments which he underwent therein. Behold him buffeted, blindfolded, spit upon, struck with impious hands, and every species of indignity offered to his sacred person; see him bound to the pillar, and scourged in a most ignominious manner, crowned with thorns, and insulted as a mock-king, loaded with a heavy cross, nailed thereto, and hanging upon it for three hours, in the most excruciating pains. Ah, great God! I offer up to thee this most holy victim lying upon our altars, in commemoration of all these dreadful sufferings of Jesus, and of his death, his glorious resurrection and ascension; and in union with all, I offer to thee my body and soul, and dedicate myself entirely to thy service, to be continually employed in it, to do, suffer, and undergo whatever thou wilt please to ordain in my regard.

After the Pater Noster.

A spiritual Communion.

O Jesus, lamb of God, redeemer of my soul! whom I desire to receive this day, though

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most unworthy of so inestimable a blessing, vouchsafe to look upon me with mercy and compassion, for without thee, I can do nothing; receive me, O my Saviour! into the arms of thy mercy; I consecrate myself wholly to thee. O my God! the most ardent desire of my heart is to be united with thee, and to be continually employed in doing thy good pleasure and promoting thy glory. Alas! for the time past, I have acted only according to my own will, but grant me now the grace of spending the rest of my life entirely in thy holy service; pardon and purify me from all my sins, and impart to my soul a perfect purity, a profound humility, a lively faith, a firm and constant hope, an ardent and unbounded charity. For this purpose, O Jesus! be pleased to visit my poor soul in mercy, and take full possession of my heart, which I offer up to thee without reserve, and though my unworthiness prevents me from receiving thee sacramentally, be pleased to communicate thyself to me spiritually, and make me a partaker of the fruits of these divine mysteries. O my Saviour! I firmly believe that thou art truly present in

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this holy sacrament; I believe that it contains thy body and blood, together with thy soul and divinity, because thou thyself hast revealed it, and I am ready to shed the last drop of my blood, in testimony of this divine truth. I confess I am unworthy of approaching thee, being a poor miserable sinner; but thou art the light of my countenance and my God! O Jesus! my hope and confidence is fixed in thee, because thou art my God; and though I am most unworthy myself, yet I firmly trust in thy goodness, that thou wilt never forsake me, who thus entirely depend on thee, and for whom thou hast performed so many wonders. For these, O my God! I desire to love thee, for these I desire to bless thee, for these I offer myself to thy service forever. I love thee with my whole heart and soul, I love thee above all things, and desire to love thee alone, because thou only art worthy of my love. Thou art my supreme good, my chief happiness! O come into my heart, my God! and take possession of my soul, for without thy presence, I cannot live. In thee is life, in thee is all good, in thee is joy forevermore!

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As the hart panteth after the water-brooks, so does my soul thirst after thee, O Jesus! O when shall I come and appear before thee, to see thee as thou art, and to enjoy thy blessed company forever? Till then, O my God! be pleased to refresh my poor soul frequently with thy divine presence in these adorable mysteries, for thou art its true food and nourishment. Grant me the grace to receive thee spiritually, and to partake of thy heavenly benediction. Come then, O Jesus! come quickly, infuse thyself wholly into my soul which longs to receive thee; send me not away empty, whose whole dependence is on thee, but pour forth into my heart such a plentiful effusion of thy heavenly graces, that I may be perfectly united with thee, and never more be separated from thee, who with the Father and the Holy Ghost livest and reignest one God, world without end. *Amen.*

A prayer after the Communion.

I RETURN thee now, most hearty thanks, O my God! through Jesus Christ thy Son, that thou hast been pleased to deliver him up for

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us to a cruel death, and to give us his body and blood as a sacrament and a sacrifice, in these holy mysteries at which thou hast permitted me to assist this day. May all heaven and earth bless and praise thee forever for all thy mercies. Pardon me, dear Lord! all my distractions, and the manifold negligences I have been guilty of this day in thy sight; and let me not depart without thy benediction. Behold I desire from this moment to give up myself, and all that belongs to me, into thy hands; and I beg that all my undertakings, all my thoughts, words and actions, may henceforward be directed to thy glory, through the same Jesus Christ our Lord. *Amen.*

At the Blessing.

May the blessing of the Almighty God, Father, Son and Holy Ghost descend upon us, and dwell with us forever. *Amen.*

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PRAYERS BEFORE COMMUNION.

Act of Faith.

I FIRMLY believe, O divine Jesus! that thou art truly present in the blessed sacrament of the altar. I believe that it really and substantially contains thy body and blood, thy soul and divinity. I acknowledge these wonders, and adore the power that has wrought them, the same power that said, "be light made, and light was made." Yes, dear Saviour! I openly confess, that it is thou thyself I am going to receive, thou who for us wast born in a stable, and who, though now gloriously seated on thy heavenly throne, still remainest on earth, to feed and comfort our souls: "Verily thou art a hidden God, the God of Israel, the Saviour."

Act of Humility and Contrition.

WHO am I, O God of majesty and infinite perfection! who am I that thou shouldst vouch-

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safe to cast thy eyes upon me? I, a sinner; a worm of the earth; more contemptible than nothing itself, approach thee, O sovereign Lord! and receive thee within my bosom! My God! I acknowledge my infinite unworthiness of so great a favour, and humble myself profoundly before thee. O wash me yet more from my sins and blot out all my iniquities. I am heartily sorry for having offended thee, and firmly resolved with thy assistance, never more to relapse into my sins.

Act of Hope.

Though filled with confusion at the sight of my unworthiness, O Lord! thy goodness inspires me with confidence and leads me to expect every thing from thee. Can any one resist that loving invitation; "Come to me, all ye that labour, and are heavily burthened, and I will refresh you?" What would become of us, did we not apply to thee under the trials and temptations that continually beset us? Behold then, O Lord! I fly to thee as my only refuge; thou alone hast the words of eternal life; and I hope to hear from thee those words

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of heavenly sweetness, which will encourage me to persevere in thy service to the end.

Act of Love and Desire.

Yes, O divine Saviour! attracted by thy charms, I desire to fix my heart on thee, as my only good, my only happiness. Too late have I known thee, O sovereign beauty and perfection! too late have I loved thee. Come then, O Lamb of God! who takest away the sins of the world. Come, thou beloved of my heart, to nourish, comfort, and enliven my sickly soul. Let blind and infatuated worldlings run after the delusive enjoyments of life; for my part, nothing besides thee can ever content me, in heaven or on earth. For thee my flesh and my heart have fainted away; for thou art the God of my heart and my portion forever.

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PRAYERS AFTER COMMUNION.

Immediately after Communion when the fulness of the Divinity dwells corporally within you, enter into yourself and consider the wondrous mysteries that have been wrought for your advantage. Consider yourself as a living tabernacle in which the Saint of saints is really present. Adore him, praise him, and let your heart expand in sentiments of the most fervent gratitude, confidence, and love. After this you may recite the following prayers.

Act of Thanksgiving.

My Lord and my God! I thank thee with all the powers of my soul, for the incomparable favour thou hast bestowed upon me, in condescending to make my heart the dwelling place of thy infinite Majesty. I would wish to make thee a return worthy of thy inconceivable goodness; but, alas! what acknow-

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ledgments of mine, poor and miserable as I am, could ever equal thy stupendous mercies? All that I can do is to be absorbed in wonder at thy incomprehensible love, and in transports of continual joy, to exclaim; my God is within me, my God has deigned to visit me. All that is great and most holy, is united to vileness and wretchedness itself. What then shall I return to the Lord for all that he has done to me? I have nothing of myself; but, O eternal Father! allow me to present thee thy own adorable Son, in thanksgiving for thy unbounded goodness. His merits are ours, and I therefore offer them to thee as the only worthy acknowledgment of the admirable graces thou hast bestowed upon me. May all creatures, in union with him, continually adore and praise thy holy name.

Act of Offering.

"My beloved is to me, and I to him." Yes, O divine Jesus! thou hast given thyself entirely to me; behold I consecrate myself to thee without reserve. I desire to belong to thee alone; and for this purpose I offer to thee my

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understanding that it may be incessantly employed in meditating on thy infinite perfections. I offer thee my memory, that it may dwell perpetually on thy manifold mercies; I offer thee my heart that its affections and desires may be fixed on thee alone; I offer thee my soul and body, and my whole being, that it may be ever devoted to thy service, and the accomplishment of thy holy will. Consume in me, therefore, whatever is displeasing to thee, O Lord! that I may burn only with the love of thee, now and in eternity.

Act of Petition.

O ADORABLE Saviour! as thou hast come to enrich me with thy favours, and desirest me to implore them with confidence, I ask of thee, not the good things of this life, not the wealth, the honors, and the pleasures of the world; but, what is far more precious for a christian, a sincere and heartfelt sorrow for my sins, the light which will unfold to me the vanities of this world; a constant fidelity in corresponding to thy grace; a holy fervour in thy service; in a word, an ardent love for thee, and a happy

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perseverance in it to the end of my life. Reform my dispositions, and create within me a new heart, a heart according to thy own, obedient to thy commands, submissive to thy holy will and inflamed with the fire of thy love. Grant me the grace to resist all temptations, and particularly those which are the greatest obstacles to my spiritual welfare.

Pour down, &c. *page* 392. O holy Mary! &c., *page* 17.

When you retire from the Church, be careful lest, by an imprudent intercourse with the world, you lose the precious fruits of your communion.

Value above all things the treasure you possess, and cherish it with the greatest care.

Let the happy effects of the graces you have received be visible in your life and actions.

Endeavour always to approach the holy table with such dispositions, that every communion will be a preparation for that which is to follow.

In a word, always perform this sublime and consoling act of religion, with those sentiments which you will wish at the hour of death to have brought to it. Thus will it surely be for you the pledge of a glorious immortality.

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